

# WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Thirty-Third Meeting

Dresden, German Democratic Republic

16-26 August 1981





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of the World Council of Churches**

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**Dresden, German Democratic Republic**

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**WORLD COUNCIL OF CHURCHES**

**150 route de Ferney**

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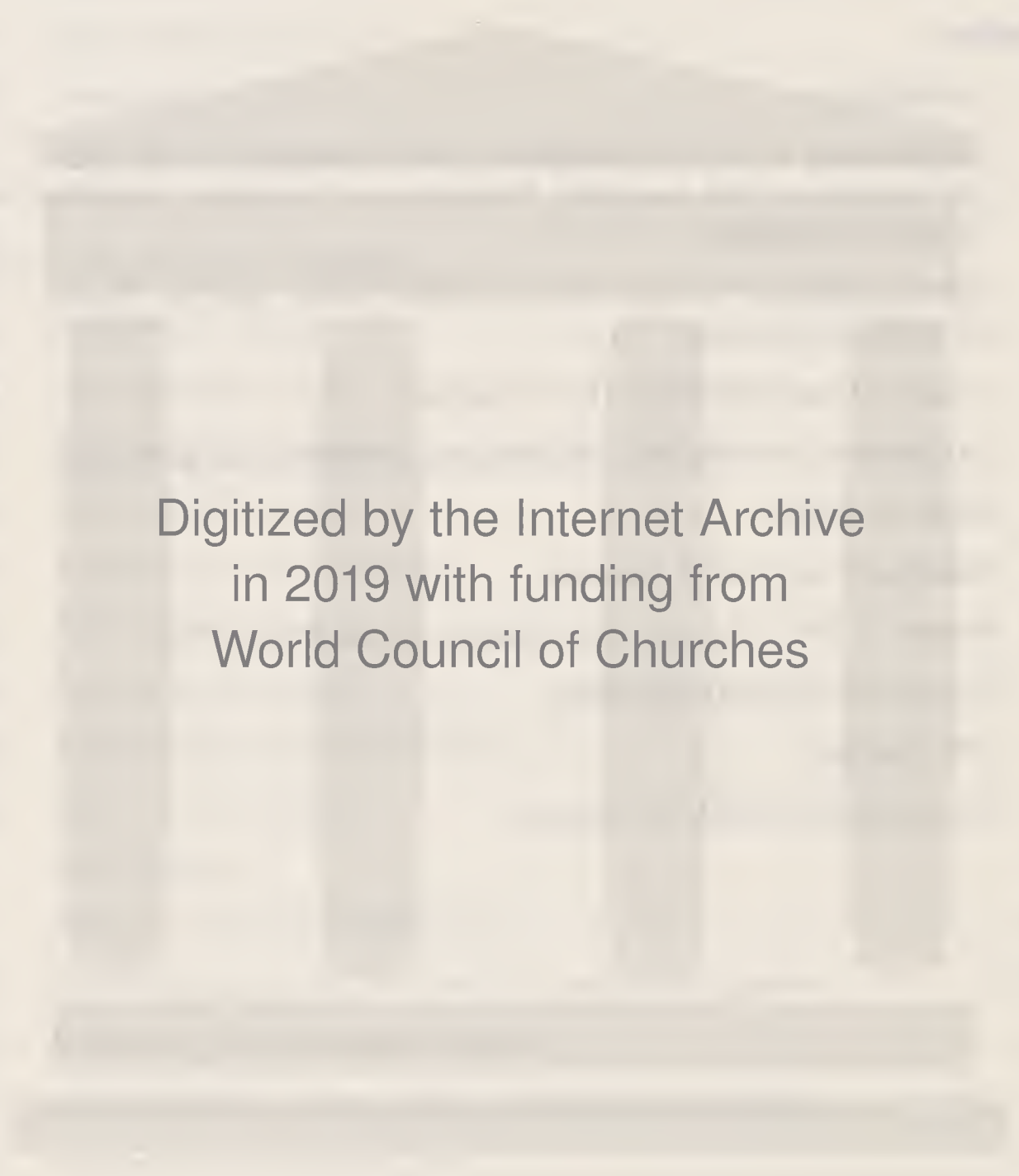
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## FOREWORD

The thirty-third meeting of the Central Committee of the World Council of Churches was held in Dresden, German Democratic Republic, 16-26 August 1981.

Worship during the meeting was arranged by a staff committee chaired by Dr Koson Srisang. The opening service was held in the Kreuzkirche and the closing service in the Annenkirche. Plenary sessions and committees began with brief acts of worship in their places of meeting. On Sunday, 23 August, many participants shared in the worship of churches in the GDR. On Saturday, 22 August, an Anglican eucharist was celebrated by the Moderator in the Christuskirche, and on Tuesday, 25 August, an Orthodox liturgy was celebrated in the Christuskirche.

On the evening of Tuesday, 18 August, the GDR churches invited participants to a concert of organ and trumpet music in the Kreuzkirche. On Saturday, 22 August, the GDR churches arranged a boat excursion on the river Elbe to Bad Schandau, where there was a reception in the parish grounds, followed by a brief service in the local church.

On the evening of Sunday, 23 August, a reception for all participants was arranged by the GDR authorities in the City Hall. Mr Klaus Gysi, State Secretary for Religious Affairs, also hosted a number of receptions for smaller groups during the meeting.

On Wednesday, 19 August, various celebrations were held to mark the 60th birthday of Dr Philip Potter.

During the Central Committee a number of regional meetings and meetings of confessional groups took place.

Plenary sessions were held in the Christuskirche. The chairing of the meeting was shared by Archbishop Scott with His Holiness Karekin II and Ms Jean Skuse.





## **OPENING ACTIONS**

### **I. Opening worship**

The opening service of worship, held in the Kreuzkirche on 16 August, was led by Superintendent C. Ziemer. Bishop Hempel warmly welcomed the participants and the preacher was Dr T. B. Simatupang.

### **II. Call to order**

The meeting of the Central Committee was called to order by the Moderator, the Most Rev. Edward W. Scott, at 9.15 a.m. on Monday, 17 August 1981.

### **III. Greetings from the churches in the GDR**

Bishop Albrecht Schönherr, in the name of the Federation of Evangelical Churches in the GDR, welcomed all participants to Dresden. He spoke of the problems which had faced the eight regional churches in the GDR since they had formed their own federation in 1969, of the strong spiritual link maintained with the churches in the Federal Republic of Germany, and the inspiration and encouragement they had received and expected from their varied ecumenical contacts. As members of the ecumenical community, the churches were strengthened in their resolve neither to conform uncritically to the socialist society of the GDR nor to reject it in principle.

Bishop Hempel, in bringing greetings from the Evangelical Church in Saxony, spoke of the life of this church, with its 1200 parishes and two million members. The secularization of society called for a new interpretation of the old confessional documents so that they might become more relevant for today, and the decline in church membership was leading to changes in church organization and structures. A new church order which allowed for more fellowship and community was needed. The present situation underlined the need for Christian unity and cooperation. The tasks were too great for work to be undertaken in parallel fashion. The churches tried to see the process of profound change as one leading to new life.

#### IV. Greetings from the GDR government

The State Secretary for Religious Affairs, Mr Klaus Gysi, brought greetings from the GDR government. He welcomed the WCC's commitment to peace and social progress and spoke of the GDR's desire for disarmament and détente.

#### V. Roll call

The General Secretary introduced the special guests, called the roll of those present (Appendix 1) and presented apologies for absence, including those from the Honorary President, the Rev. Dr W. A. Visser 't Hooft.

The seating of substitutes as follows was **approved**:

Dr Lothar Coenen for Prof. H. H. Esser  
Rev. Clarence Davis for Dr Joseph H. Jackson  
Mr Hans Hermannstädter for Bishop Albert Klein  
Rev. Dr Robert Huston for Mr John Brademas (from 22 August)  
Rev. Leonid Kishokovsky for Prof. Jean Meyendorff  
Bishop Lavrentije for Deacon Radomir Rakic  
Archbishop Macarios for Bishop Paulos  
Rev. William Norgren for Bishop John M. Allin (from 22 August)  
Ms Marjory Ramage for Ms Joan Anderson  
Rev. Martin Reardon for Bishop Kenneth Woollcombe  
Mr Enilson Rocha Souza for Pastor Manoel de Mello  
Mr Andrei Tchijov for Archbishop Kirill (from 23 August)  
Rev. Norvan Armen Zakarian for Bishop Arsen Berberian

#### VI. Election of new members

On the recommendation of the Executive Committee, it was **agreed** that Ato Yegizaw Abebaw, Ethiopian Orthodox Church, should become a member of the Central Committee in place of Ato Habte Tsegaye, who had resigned; that Bishop John Hurst Adams, African Methodist Episcopal Church, USA, should become a member in place of Bishop Frederick D. Jordan, who had died; that Bishop James M. Ault, the United Methodist Church, USA, should replace Bishop Ralph Alton, who had resigned; that the Rev. Albert Burua, United Church in Papua New Guinea and the Solomon Islands, should replace the Rev. Leslie Boseto, who had resigned; that Metropolitan Filaret of Minsk and Byelorussia, Russian Orthodox Church, should replace the Rev. Nikolay Teteryatnikov, who had resigned; that Metropolitan G. Yohanna Ibrahim, Syrian Orthodox Church of Antioch and All the East,



should replace His Holiness Ignatios Zakka I, who had resigned; that the Rev. Yoichi Kishimoto, United Church of Christ in Japan, should replace Ms Michiko Okuda, who had resigned; that Dr Remko J. Mooi, Netherlands Reformed Church, should replace Dr Albert H. van den Heuvel, who had resigned; and that Bishop John V. Samuel of Multan, Church of Pakistan, should replace Prof. Anwar Barkat, who had resigned.

## **VII. Minutes**

The minutes of the meeting held in Geneva, Switzerland, 14-22 August 1980, were **approved** as circulated.

## **VIII. Timetable and agenda**

The General Secretary presented the proposed timetable and agenda, which were **approved**.

## **IX. Appointment of Nominations and Staffing Committee**

The General Secretary proposed that the Executive Committee should act as the Nominations and Staffing Committee of the Central Committee. This was **agreed**.

## **X. Unit II Committee**

On the recommendation of the Executive Committee, the Central Committee **agreed** to appoint Dr Robert Campbell to succeed Dr Barkat as Moderator of the Unit II Committee.

## **XI. Membership of Unit Committees**

On the recommendation of the Executive Committee, the Central Committee **agreed** to the following changes in membership of Unit Committees:

### **A. *New members of Central Committee***

Mr Mogoba, replacement for Dr Nyembezi (General Secretariat), to Unit II

Mr Kishimoto, replacement for Ms Okuda (Unit I), to Unit II

Dr Mooi, replacement for Dr van den Heuvel (Unit II), to General Secretariat

**B. *Changes***

Bishop Klein from General Secretariat to Unit I

Mr Anchimiuk from Unit I to Unit III

Mr Lehtonen from Unit III to Unit I

Bishop Nacpil from Unit I to Unit III

**C. *Substitute* (for the present meeting)**

Mr Enilson Rocha Souza, substitute for Pastor de Mello (Unit I), to Unit II.

## **MEMBERSHIP**

**I. Applications for membership and affiliation**

The General Secretary presented the recommendations from the Executive Committee regarding applications for membership and affiliation, and asked that they be referred to the Committee on the General Secretariat. This was **agreed**.

At a later session, on the recommendation of the Committee on the General Secretariat, the Central Committee **agreed**:

1. To receive the Presbyterian Church of Africa and the Presbyterian Church of Rwanda as full member churches of the WCC, provided that in the course of the next six months objection was not received from more than one-third of the member churches;
2. To receive the Presbyterian Church of Mozambique as an associate member church of the WCC, provided that in the course of the next six months objection was not received from more than one-third of the member churches;
3. To recognize the Tonga Council of Churches and the Council of Churches for Wales as associate councils of the WCC.

It was noted that eight other churches were actively considering applying for membership of the WCC.

**II. The Salvation Army**

In a closed session, the General Secretary outlined the history of WCC relationships with the Salvation Army as a founding member body, particularly since its suspension of membership in August 1978. He reported that he had



received a letter from the Salvation Army, dated 31 July 1981, expressing its wish to move from full membership to fraternal status under the provision in the Constitution (Sections VI.1 and XII of the Rules). He presented a draft reply proposed by the Executive Committee.

After a full discussion, the following motion, proposed by Bishop Mathews, was **accepted**:

Having learned of the request of the Salvation Army to withdraw from membership of the WCC, the Central Committee regretfully accepts this withdrawal and approves the request for fraternal status.

Prof. Konidaris voted against this motion and there was one abstention.

After further discussion of the proposed reply, it was **agreed** to appoint the following drafting group to prepare a letter to be sent on behalf of the Central Committee by the Moderator and the General Secretary: Mr Thompson, Mr Gatu, Dr Held and Ms Webb, together with the Moderator and the General Secretary.

It was **agreed** that the text of the final letter should be shared with Central Committee members for information but sent without further discussion (Appendix III).

## **REPORTS OF THE MODERATOR AND GENERAL SECRETARY**

### **I. Moderator's report \***

The Moderator opened his address by expressing his deep appreciation for the preparations made for this meeting of the Central Committee by the churches of the German Democratic Republic and for the cooperation received from government officials. He expressed the gratitude of the Council and all participants for the hospitality and warmth of welcome which had been extended and experienced.

Mention was made of a number of people associated with the World Council of Churches, whose deaths had occurred since the last meeting: the Rt Rev. Filemon Mataka, retired Bishop of Lusaka; His Beatitude Benedictos Papadopoulos, Patriarch in Jerusalem; the Rt Rev. Ambrose Reeves, exiled and retired bishop from the Church of the Province of South Africa; Suzanne de Diétrich, an outstanding pioneer in the ecumenical movement; Prof. Scheuner, a former moderator of the CCIA; Lillian P. Block, editor of Religious News Service for 22 years; and Prof. Wilhelm Dantine, also well-known in the ecumenical movement.

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\* The full text appears in *The Ecumenical Review*, Vol. 33, No. 4, October 1981.

The Moderator expressed grateful thanks to Dr Konrad Raiser and his colleagues for the additional responsibility and work so willingly undertaken during the period of Dr Potter's sabbatical leave. Dr Potter had returned much refreshed from his well-deserved leave. The Moderator warmly welcomed him back.

Resignations from the Central Committee and changes in staff were noted, and new members welcomed.

In referring to the continuing work and varied activities of the Council, the Moderator made special mention of the following events:

- the Conference on “Children as Active Partners in the Christian Community”, in September 1980, when representatives from 51 countries met in Evian, France;
- the Unit II consultation, in Atlanta, Georgia, March 1981;
- the Finance consultation, in Annecy, France, May 1981;
- the WCC/LWF consultation, in Bossey, May 1981;
- the consultation with Eastern Orthodox Churches, in Sofia, May 1981;
- the celebration of the 1600th anniversary of the Second Ecumenical Council of Constantinople, June 1981;
- the consultation on the Community of Women and Men in the Church, in Sheffield, UK, July 1981.

Concerning finances, the Moderator expressed satisfaction that 1980 had ended with a much smaller deficit than anticipated. He urged that regular support be continued and where possible increased, and particularly asked Central Committee members to encourage their churches to respond to the special appeal for the Sixth Assembly.

The Executive Committee had made public statements on Namibia and El Salvador and the Moderator hoped that member churches would give careful thought to their use for purposes of information and education as a means of helping to mould public opinion.

The Moderator referred to follow-up work on the MIT conference and the Melbourne conference, and stressed the need for member churches to develop their own strategies for follow-up after such international gatherings.

The Executive Committee had noted that various studies were being concluded: on the “Community of Women and Men in the Church”; on “Transnational Corporations”; on “Health, Healing and Wholeness”; on “Political Ethics”; and on “Baptism, Eucharist and the Ministry”. Work continued on an Ecumenical Affirmation on Mission and Witness by CWME, and on Proposed Guidelines for Christian/Jewish Relations by DFI.



The Moderator reported that a significant consultation on “Global Solidarity in Theological Education” had been conducted by PTE, now a part of Unit III. Special attention had been given to Middle East affairs by CCIA. PCR had sponsored a team visit to Australia to assess the situation of the Aboriginal people. This had proved significant and had attracted much publicity from the media.

Plans had been made for a proposed visit by Pope John Paul II to the WCC headquarters in June, but these had to be cancelled following the attempt on his life. The Moderator expressed the hope that another occasion would be found for this visit.

The Moderator encouraged the use and promotion of WCC publications. He regretted the lack of translations from English and advocated increased circulation in English and as far as possible in other languages. A list of WCC books published since August 1980 was provided as an appendix to his address.

The last section of the address was devoted to matters concerning the Sixth Assembly. The Moderator reported on the planning and preparations so far achieved by the Assembly Preparations Committee appointed at the last Central Committee meeting, the National Coordinating Committee in Toronto, the Vancouver Arrangements Committee, and the Assembly Preparations Staff Working Group in Geneva. The high degree of tension and uncertainty in the world complicated the planning of the Assembly and these conditions were not likely to improve. The Moderator acknowledged with much gratitude the fact that a great deal of work had already gone into preparations for the Assembly, and posed a number of questions:

1. How can we plan an Assembly that proclaims authentically that “Jesus Christ is the Life of the World” in this setting?
2. How can we enable the Assembly to become a credible expression of our faith that God is, that God reigns, and that God gives life in the midst of the ebb and flow of things temporal?
3. How can we make the Assembly a focus for the renewing and deepening of the faith of all our church members and not just an experience for those chosen to go to Vancouver?
4. How can we ensure that the Assembly responds to the need for human community on a worldwide scale and assists the churches represented at it to become aware of their role in building human community with those of other faiths, those of no faith, and with those whose faith has become colourless and without commitment?

The Moderator closed his address with a reading from the Epistle to the Philippians (chapter 2: 1-11).

## II. General Secretary's report \*

Before presenting his report, the General Secretary expressed his deep gratitude to the Officers and Executive Committee for allowing him seven months off for refreshment and reflection, and to Dr Raiser for his untiring labour and wise direction of the affairs of the Council during this absence.

The General Secretary commented on the fact that this was the second occasion on which the WCC Central Committee had met in a socialist state in Eastern Europe. (The first was 25 years ago in Galyatető, Hungary.) He emphasized the joy experienced by people from all parts of the world at gathering in Dresden, on the invitation of Bishop Hempel, and sharing a common confession of faith in the Lord Jesus Christ. He reiterated the deep gratitude of all participants for the many preparations and work done by the churches in the GDR to facilitate the meeting and to make possible the visits to local congregations. He expressed thanks also to the civil authorities for their cooperation and many services in preparing for this event.

Special significance attached to meeting in Dresden, with the memory still vivid of the destruction of the city by bombing in February 1945, intended to break the morale of the enemy population and not to destroy military or industrial targets. From this point of wanton obliteration bombing of civilian targets, Dr Potter went on to speak of the sickness of the nations of the world and of our societies. How are we to be healed from the deadly sickness which afflicts us personally, socially, nationally and internationally? How can the churches witness to the healing power of the gospel when the divisions both within and between them are not healed? He believed the ecumenical movement and the WCC existed precisely to be agents of the healing power of God in our world. This task was all the more urgent in the political and social disturbances of our day.

The General Secretary recalled how the Central Committee at Galyatető in 1956 had wrestled with the role of the churches in the building of a responsible international society. Twenty-five years later, the same ills prevailed in our world and there were few signs of a healing process at work. He considered it appropriate in this address to focus attention on the healing ministry.

Dr Potter pointed out the centrality in the biblical revelation of the healing power and gift of God, and quoted from the psalms and two of the prophets, Jeremiah and Isaiah. The vision of God healing the people from all their iniquity was not confined to Israel; other nations participated in God's healing and blessing. But it was the servant of the Lord, who was called to bring justice and to be a light to the nations, who took to himself all our wounds and diseases. This prophecy was fulfilled in Jesus. The healing of the body and the forgiveness of sins were one action, based on Jesus' will to heal

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\* The full text appears in *The Ecumenical Review*, Vol. 33, No. 4, October 1981.



and people's faith and trust in him. Healing meant salvation and peace and was associated with righteousness. This biblical understanding of healing had truth and relevance for today and was confirmed by the experience of doctors and psychiatrists, and in the analysis of social, political and economic ills. Health was perceived as "a dynamic state of wellbeing of the individual and of society; of physical, mental, spiritual, economic, political and social wellbeing; of being in harmony with each other, with the material environment, and with God".

In the light of these perceptions of health, how could the churches participate in this ministry of healing, and exercise the gift of the Spirit to heal?

First, by enabling the sick to participate in the diagnosis of their disorder and to face up to the real nature of their illness, which encouraged the will to be healed. This applied to societies as well as persons, and was in the spirit of the prophets, who risked their lives in opening people's eyes to the true character of their sickness. We were dealing with the fundamental human right of people to be fully informed about their condition, in themselves, their societies and in other nations. The combat against racism had sought to enable the racially oppressed to recognize their condition, thus awakening and strengthening their will to struggle for liberation; it had also sought to open the eyes of the oppressors to see that denial of the humanity of others was a sickness unto death. Similar efforts were being made to expose the true anatomy of poverty in a world of plenty; and WCC statements on threats to world peace and human survival were aimed at revealing the mad race for nuclear superiority, in an attempt to help diagnose present-day war psychosis. The WCC study on the "Community of Women and Men in the Church" had exposed the broken relationships through institutionalized male domination both in societies and in the Church.

The General Secretary posed the question: how much are the churches really promoting the process of healing through participation? Too often churches and church leaders spoke in generalities and, where vested interests were concerned, claimed ignorance of the situation and refused to become involved in politics or were bullied into silence. But the issue began with our own relations as churches. While speaking of our unhappy divisions and praying for their healing, how were the churches to reveal the real nature of their divisions and to make use of all that had been learned together in the past sixty years to engage in the process of healing? The impression made is that a fear of unity prevails rather than the conviction of the essential oneness of the people of God and God's will to heal. Only as the churches faced their own sickness and sought through God's discerning and enabling Spirit to deal with it, would they credibly participate in the healing of the ills of persons, communities and the world.

Second, by repairing or strengthening the sick part of the body in order to re-establish the proper functioning of the whole body, either by the rest of the



body rushing aid to the injured part, or by medical or surgical intervention to enable the sick organ to recover. Efforts by the WCC to support and strengthen a weak part have often been met with fierce criticism, with arguments that the diagnosis was not clear, or with questions about the propriety of such actions. Yet this strengthening and enabling of the weak was the distinctive hallmark of the ministry of Jesus, especially his healing ministry, which reversed the Old Testament tradition of marginalizing the sick.

Third, by mobilizing the resources of the spirit. This was the most important factor in the process of healing. The essential nature of health was its source in God, and modern research was discovering that the real causes of illness were not merely physical and social but also moral and spiritual. The new perception of health as wholeness emphasized reconciliation with the self, with other human beings and with God.

Dr Potter then emphasized that much more was involved than the familiar centrality of the message of reconciliation with God in Christ as the heart of true health. What was affirmed was the participation in the decisive encounter between the triune God and the forces of evil everywhere active, and it required the direct, whole-hearted and continuous engagement of those who believed in God's revelation in Christ. Healing was brought about by a total attitude of mercy (*hesed*) — a constant living before God in communion with him and his purpose. The process of healing operated only as we turned away from ourselves and entered fully by faith into a living communion with God and in solidarity with the sick persons and communities for their healing. This had been discovered by Christians in many parts of the world who had (like Jeremiah), so identified with the oppressed in their struggle for justice and human rights and who had found new and refreshing access to the healing power of God. Many persons and action groups subject to imprisonment, torture and death, bore witness to this truth.

The question for us was: are we and our churches such healing communities? Were we enabling our sick people and societies to diagnose their true sickness and find the resources for healing? Were we ready to join with our Lord in his self-giving struggle with evil, even to the cross, in order that healing, reconciliation and wholeness might become manifest in a world which is sick unto death? Such questions called us to a constant renewal of our life and work in order to participate in the process of healing which our world so desperately needed.

Dr Potter referred to Martin Luther's diagnosis of the sickness of the church of his time and his call to faith as the way to health. What was demanded of us now was to draw the consequences of Luther's teaching not only for ourselves individually but for our societies and nations, as the churches recognized themselves to be *semper reformanda*, always in process of being renewed.

The General Secretary ended his address by quoting the closing vision of the book of Revelation (Rev. 22: 1-2). The two images here — the water of life and the tree of life — were both related to healing, and the vision was of the restoration of wholeness in a new order of redeemed humanity. This vision was directed first at us as churches and as an ecumenical movement, to allow God's work of healing to be operated in us, and to do so as we engage ourselves with all that we are and all that we have received for the healing of the nations. "It is in this understanding that we can greet each other with that old German word for salvation, health, wholeness — Heil!"

### **III. Response of the Central Committee**

Many speakers expressed great appreciation for the reports of the Moderator and the General Secretary.

Protopresbyter Borovoy said that the concept of the Christian Church as a healing community could be understood by everyone. If the Church could become more fully a healing community in the proper sense it would be better able to witness and to find its place in secular society. His Holiness Iliya II believed that the sickness of society was caused by the lack of proportion and harmony between the spiritual and material aspects of society and the weakening of family life. Dr Nissiotis said that the gospel had often been spiritualized both in the East and the West, but body and spirit were one inseparable whole. However, this wholeness should not be understood as a static situation. Health, for modern medicine on the basis of biology, was a continuous struggle to overcome the existing sickness in all human "health" organisms and to maintain the dynamic composition of body and soul as a whole but in tension. Similarly, we were called in the WCC to be one, respecting the mutually conflicting elements which compose this oneness in the Church and the world. Furthermore, the Church must remember that its healing ministry should be addressed not only to those outside the Christian community but first to those within it, and this should keep us together in a state of humility and repentance.

Metropolitan Parthenios emphasized in particular the serious character of the sickness of our divisions as churches, and the urgent and continuous need to work for healing in truth. We must grapple with all that will enable us to perceive this sickness for the sake of the wholeness of the Body which is the Church of Christ.

Bishop Okullu said that in Africa a particular aspect of the Church's sickness was the increasing dichotomy between evangelical and ecumenical Christians. The member churches should engage in a real search for understanding between these two groups. Mr Mogobo commented that the reports should



silence criticism that the WCC is not sufficiently evangelical. Bishop Samuel of Egypt hoped that the General Secretary's analysis of healing and wholeness could be elaborated and some practical proposals presented to the churches for study and action in their own situations as part of their preparation for the Assembly.

Prof. Miguez-Bonino commented that the use of the image of health and sickness in approaching the theme of "life" was very significant because it took seriously the fact of sin — we were not faced by a mere exaltation or development of life but with the restoration of a life threatened by sickness and death. Moreover, it made it possible to see the diverse personal and structural problems in their unity as manifestations of a basic sickness. It would be valuable to spell out more specifically the relation between these different manifestations of sickness — classism, sexism, racism, personal suffering, and sometimes even physical sickness. This would also help us to reach a vision of personal life and of society where health has been restored.

His Holiness Karekin II spoke of the need in discussions on the Assembly to take seriously the questions raised in the last part of the Moderator's report. He asked how the WCC, before, during and after the Assembly, could become a foretaste of the life which Christ has promised. With regard to the Christian understanding of healing, he stressed that healing was the restoration in us of the image of God, from which we had been alienated by sin.

Archbishop Kratz was grateful for the biblical character of the General Secretary's report. The situation in Latin America was one of sickness and the churches were now more united in their prophetic witness against injustice and their stand on human rights. Bishop Lønning underlined the General Secretary's reference to the struggle of Christians for justice and human rights and their "costly solidarity" with the oppressed. The issue of human rights, and particularly the challenge of the Helsinki Final Act to the countries which signed it, should be a priority not only for the CCIA but for the whole World Council. Metropolitan Filaret endorsed the Moderator's plea that WCC statements be more adequately used as a means of educating public opinion. The Russian Orthodox Church highly appreciated these statements and used them in the church press and sermons. He hoped that the WCC could publish some of the reflections on public issues of the churches in the USSR, which had their own experience of witness to Christ.

Archbishop Kirill thanked the General Secretary for connecting community, his theme at the 1980 Central Committee, with the new theme of healing through the sharing of responsibilities. The theology of healing and the struggle for life on our planet should become a major concern of the WCC. Metropolitan Juvenaly spoke of the concern of many Central Committee participants about the decision of the US government to produce the neutron bomb. The Assembly theme must be seen in the light of this new reality. "In the name of Jesus Christ", he said, " we must do everything possible to pre-



serve life on earth.” Dr Grohs urged that the results of the world conference on “Faith, Science and the Future” be more adequately dealt with in the churches, particularly with regard to relations between East and West.

A number of members spoke appreciatively of the consultation of Eastern Orthodox Churches in Sofia and hoped that its recommendations would be implemented at the Vancouver Assembly. Metropolitan Pankratiy said that the consultation, in which the local churches had been able to participate, had provided a new opportunity for the Orthodox churches to cooperate in the mission of the WCC. Bishop Antonie also spoke of the need for the WCC to publish more books on Orthodox theology and thinking.

With regard to other events mentioned by the Moderator, Ms Momo Kingue hoped that the study on the “Community of Women and Men in the Church” would be taken up in all churches and presented at the Assembly. Mr Brown expressed the gratitude of the Australian churches for the team visit to the Aboriginal people. This had shown solidarity with them and had provided a stimulus and challenge to both the churches and to the central and state governments. The Minister for Aboriginal Affairs of the central government had confirmed the accuracy of the report.

Dr Appel spoke of the relationship between the reports of the Moderator and General Secretary and questioned whether they provided the best method of introducing the work of the Central Committee. A meditative, theological paper such as the General Secretary’s needed time for reflection before it could be adequately discussed and ought to be circulated in advance.

The Moderator and General Secretary replied to various points raised in the discussion.

The two reports were referred to the Committee on the General Secretariat.

At a later session, Dr Wedel reported that the Committee on the General Secretariat:

- a) expressed its thanks for the services which the Moderator and General Secretary have so unstintingly given to the WCC;
- b) expressed its appreciation for the panoramic presentation of the work given by the Moderator, commended him for making reference in his report to WCC publications, and for his pastoral approach;
- c) expressed its appreciation for the analytic reflections and concern for the ministry of healing, health and wholeness in the report of the General Secretary, for his reading of the “signs of the times” and for his continuing pastoral concerns; it recommended that the report be publicized as widely as possible;
- d) recognized that these reports reflect the continuing changes in the nature and context of the work of the WCC and acknowledged their complementarity;

- e) requested the Executive Committee to review the methodology to be applied in the preparation and use of the Moderator's and General Secretary's reports.

The Central Committee **received** this report and **agreed** to the request contained in it.

## **“THE COMMUNITY OF WOMEN AND MEN IN THE CHURCH”**

### **I. Presentation of the study**

The plenary presentation on the Sheffield international consultation on the study on the “Community of Women and Men in the Church” began with worship led by Ms Zumach and Principal Cressey. A group of six Sheffield participants then read quotations from reports contributed to the study by local groups and specialized consultations, illustrating the “broken community” between women and men in various parts of the world and expressing the pain felt by women and men who find themselves caught, in both Church and society, in a system of subordination and domination which prevents them from being free and whole.

#### *A. Presentation of the process*

Ms Tanner outlined the process of the study which had been designed to enable women and men to speak out of their experience about the oppression they suffered, their desires for liberation and their visions for a renewed ecclesial community which might more truly be both a sign and an agent for the renewal of human community. In addition to local groups, there had been six regional meetings, each very different in character, bringing together representatives from local groups. Their reports showed how oppression was experienced in different forms in the different regions, and pointed to an inter-relatedness of all forms of oppression, whether of racism, classism and sexism.

In addition, there had been three specialized consultations, the first on the ordination of women, which had suggested new ways in which churches which ordain women and those which do not might remain in constructive dialogue; the second, under the title, “Towards a Theology of Human Wholeness”; and the third on the authority of scripture in the light of the new experience of women.

From these meetings, the study moved to the international consultation in Sheffield, 10-19 July 1981, on the theme “A Chance to Change”. Some 80 women and 40 men from more than 100 member churches and 55 countries took part.



The story of the study had repeatedly pointed to a picture of a renewed ecclesial community which had learned to be more inclusive and to use its tradition to give life to all and not to subordinate any of its members, and which could be critical of structures which restricted its growth; above all, a community of women and men which had become an outward-looking, prophetic community around which transformation could take place. Participants had not only begun to put into words this renewed vision but had also experienced and moved towards becoming the renewed community.

#### *B. Selected issues*

The Sheffield consultation had focused its work on seven major concerns of new community: scripture; identity and relationships; ministry and worship; marriage, family and changing patterns of relationship; authority and church structures; justice and freedom; tradition.\*

Three of these issues were presented in detail: scripture, by Mr Cressey; justice and freedom, by Mr Opocensky; and identity, by Ms Sonnenday and Mr Ariarajah.

#### *C. Presentation of the recommendations*

Ms Oduyoye presented the recommendations which the consultation had addressed to the three Unit Committees, the Committee on the General Secretariat and the Assembly Preparations Committee. She spoke of the new quality and freedom of spiritual and human life which had emerged at Sheffield as participants worked out their tensions, expectations and real differences. They had begun to experience a life of partnership of women and men and had had a foretaste of the unity and renewal of the Church.

#### *D. The Letter from Sheffield to the churches*

Ms Mayland said that early in the Sheffield consultation a small committee of six persons from very diverse backgrounds was appointed to consider the possibility, content and form of a message from the consultation to the churches. They sought a style which would enable not only the issues but also the feelings of pain and joy involved to be briefly and effectively communicated. Careful attention had been given to all the points made in plenary. Participants had accepted the Letter as their own statement of the central thrust of the consultation and had expressed their desire that the Central Committee should send it, with its own commendation, to the churches. Ms Mayland then read the Letter (Appendix IV).

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\* Details will be given in the full report of the Consultation.

In the discussion following the plenary presentation Metropolitan Gregorios said the single most important insight of the Sheffield consultation was the integral relation of sexism with classism and racism. With regard to the question of identity and authority, society must move to a structure where both men and women could learn to submit to authority without losing their identity or dignity. This would happen only when the true authority of genuine wholeness, compassion and maturity was recognized and respected. Referring to the recommendations to the Faith and Order Commission concerning the ordination of women, he hoped the issue would be handled delicately as it created unnecessary division within the community of women itself. He asked that the Commission also consider the place of the reality of the apostolic pattern for the ordained ministry. He also hoped that Unit II would discuss the relation between the oppression and exploitation of two-thirds of the world's people, the poor, and that of women who form half the world's population. He thought the Letter from Sheffield lacked recognition that in some cases men suffered more than women, but it was a good letter and should be commended to the churches.

Dr McCloud was grateful that many men were already identifying with the struggle of women. The WCC should give the same attention in the 1980s to sexism as it gave to racism in the 1970s. This would recognize that sexism and racism were two of the most evil forms of oppression in the human family today.

Protopresbyter Borovoy spoke with sympathy for those concerned to bring about justice and freedom in a new community of women and men. Everyone should be engaged in the struggle to achieve these goals. But although he respected the position on ordination expressed in the Letter, he did not feel able to commend it to his church, which had a very different understanding of ministry as sacramental priesthood. These differences should be the subject of dialogue, but the Orthodox Church must be faithful to its traditions and to confront it with a *fait accompli* would be a real barrier to unity.

The recommendations and Letter of the Sheffield consultation were referred to the Unit Committees, the Committee on the General Secretariat and the Assembly Preparations Committee for further discussion and response.

## **II. Responses to the Sheffield recommendations**

### **A. Recommendations to Unit I**

1. *We recommend that the Central Committee endorse the Letter from the Sheffield consultation and transmit it to the member churches of the WCC.*
2. *We recommend that appropriate funds, staff and other resources be made available for effective implementation of the following recommendations:*



- a) *that the Advisory Committee (plus two persons representing Unit II) be continued to monitor follow-up progress and help assure an effective implementation process through Vancouver;*
- b) *that a staff task force be constituted with representation from all units to assure that:*
  - *issues and recommendations of the study be adequately dealt with in all units;*
  - *these issues and recommendations become a part of the Vancouver Assembly programme and actions;*
  - *continuing responses of churches to the initial invitation to the study be properly handled;*
- c) *that the authorized book emerging from the Sheffield consultation be published in Spanish, French, German and English.*

3. *We recommend to the Faith and Order Commission:*

- a) *that the report from Sheffield and other study materials produced during the CWMC study process be incorporated, where appropriate, into all ongoing study programmes of the Commission, especially into the “Unity of the Church and the Renewal of Human Community”;*
- b) *that the following theological issues, highlighted at Sheffield, find a place in the future work of the Commission:*
  - *the significance of the representation of Christ in the ordained ministry, particularly in relation to the ordination of women;*
  - *the diaconal dimensions of all ministries, especially their understanding of the diaconate and the place of women and men within it;*
  - *the possibility and implications of churches being in communion when they have different policies concerning the ordination of women;*
  - *the variety of ways of offering ministries, such as ordination, consecration, commissioning, and accrediting;*
  - *the relation of fundamental human rights to the Christian understanding of the calling to the ordained ministry;*
- c) *that the following issues dealing with “tradition” be carefully examined as part of the Commission’s ongoing study “Towards the Common Expression of the Apostolic Faith Today”:*
  - *the significance of tradition in the search for a new community of women and men in the Church;*
  - *the evidence in scripture and tradition with regard to the participation of women and men in the Church;*
  - *the importance of various cultural traditions in the shaping of this community in the Church (should be carried out in conjunction with the Sub-unit on Dialogue with People of Living Faiths and Ideologies*

*and with the Sub-unit on Renewal and Congregational Life, Unit III);*

- such questions as: Is patriarchy a cultural tradition or part of normative revelation? Is there continuity or discontinuity between the “Abba” of Jesus and the Father of the trinitarian dogma, the “Fathers” of the Church, and the church structures based on “fatherhood”? Who decides what sorts of experiences constitute tradition?*
- theological insights of the Trinity in relation to the male-female language and imagery of God;*

*d) that the Commission initiate programmes dealing with one or more of the following issues after the WCC’s Sixth Assembly;*

- power, authority and the structures of the Church with particular reference to: full participation of women and men in the life, worship and ministry of the Church; the recent experience of women with regard to power, authority, and structure in Church and society; the manner in which our experience of power and authority and the character of our structures either express or obscure the community life of the gospel;*
- the problems of language, imagery and symbols of God in worship and theology;*

*e) that a woman be appointed to the Faith and Order secretariat;*

*f) that the Commission make fuller use of liberation theologians, women and men, in its work, and that the issues raised in liberation theology (both in method and content) be given a fuller place in the work of the Commission.*

### *Response of the Unit I Committee*

Bishop Harms presented the response of the Unit I Committee, as follows:

1. Community of Women and Men in the Church. The Unit I Committee recommends that approval be given to Sheffield recommendation 2 for a continuing advisory committee (of eight persons), a staff task force, and the publication of the Sheffield book in several languages (the decision on which languages to be taken in the light of worldwide needs). Unit I Committee recommends that the book on Sheffield should clarify the process of the consultation and the ways in which the participants were aware of and responsive to the various points of view expressed there.

The Central Committee **accepted** this recommendation.

2. The Unit I Committee further recommends the transmission to the Lima meeting of the Faith and Order Commission of Sheffield recommendation 3. The Unit I Committee draws attention to the following points:

- a) the inclusive wording of 3b (i)-(iv) which speaks of “ministry” and “ordination” does not refer solely to ordination to the priesthood;



- b) the need for clarification of 3b (v) in the setting of debates about the relation of equal opportunities legislation to the ordination of women in various countries;
- c) the fact that the reference in 3c to the programme on “Towards the Common Expression of the Apostolic Faith Today” does not preclude other means of detailed study of any of the matters listed;
- d) the fact that 3e refers to programme staff.

3. The Unit I Committee takes note of and welcomes the desire expressed by the CWMC consultation in Sheffield (recommendation 3c iii) that cultural and traditional factors be explored in cooperation with DFI.

With regard to the Unit Committee’s second recommendation, the Moderator indicated that the report of the Community study had to go to the Faith and Order Commission, under whose auspices it had been carried out. Unit I felt that the points mentioned deserved particular attention but future action would depend on the recommendations of the Commission.

Dr McCloud pointed out that the estimated cost of implementing the recommendations for the follow-up of the Sheffield consultation related to pre-Assembly planning. As the Finance Committee was unable to make proposals for the underwriting of the proposed publications, it had referred the matter to the Assembly Preparations Committee for decision (see page 117).

The Central Committee **received** the response of the Unit I Committee and **accepted** its recommendations.

## *B. Recommendations to Unit II*

1. *We recommend that Unit II, as it joins in this process of follow-up on the issues of the Community study, give special attention to the perspectives and experiences of women and their legal, civil and human rights throughout each of the sub-unit’s programmes, especially with regard to refugee, migrant and handicapped women and young girls.*

2. *We recommend that the WCC in its disarmament programme explore with other sub-units how the arms race distorts our roles as women and men and blocks our efforts towards new community; further, that the WCC encourage member churches to involve their communities and leadership in understanding the anti-development nature of armaments, to participate in regional and local disarmament efforts and to urge their governments to immediately resume disarmament talks.*

3. *We recommend that the WCC set up a worldwide programme of study and action for the elimination of organized prostitution by international firms whereby:*

- a) *member churches of countries concerned (both sending and receiving tourists) be requested to:*
  - *gather accurate information and statistics on the subject, such as methods of promoting offers to clients, recruitment of prostitutes (women, young boys, etc.), sanitary provisions, consequences for the future of women and boys involved and for the surrounding community;*
  - *sensitize their respective public opinion on the problem;*
  - *share the insights and experiences gained through the programme on women in development regarding the hardships encountered by women in oppressive, tight economic situations where women are often driven into prostitution as the only means of livelihood, and where organized tourism capitalizes on this reality;*
- b) *the Commission of the Churches on International Affairs be urged to work with the relevant agency of the United Nations on the most appropriate international action to be taken against this specific traffic.*

### *Response of the Unit II Committee*

Dr Campbell presented the response of the Unit II Committee, as follows:

The Unit Committee received the Sheffield recommendations and proposes the following to the Central Committee:

1. With regard to recommendation 1:
  - a) that women's concerns be incorporated into all Unit II programmes;
  - b) that particular attention be paid to women's civil and human rights, especially with regard to refugee, migrant, imprisoned and handicapped women.
2. With regard to recommendation 2:
 

that CCIA take responsibility for implementing the proposal.
3. With regard to recommendation 3:
  - a) that we endorse the ongoing plans for the WCC to co-sponsor with the Church of Sweden the Stockholm consultation on tourism in November 1981;
  - b) that in consultation with the Sub-unit on Women in Church and Society and in preparation for the Assembly, Unit II incorporate the concern regarding international tourism and the accompanying organized prostitution as a priority in its ongoing work, specifically through the work of CCPD;
  - c) that consideration be given to studying the relationship between classism, racism and sexism;



- d) that PCR be commended for its work on women under racism;
  - e) that the CCIA work with the relevant UN agencies on the most appropriate international action to be taken against organized prostitution;
  - f) that CCPD explore ways to improve the role of women in development especially in education for development; priority should be placed on the needs and concerns of the poorest women.
4. In view of the importance of the reports on the regional consultations: in preparation for the Sheffield consultation,  
that these be made available to the churches.

The Central Committee **received** the response of the Unit II Committee and **accepted** its recommendations.

### C. *Recommendations to Unit III*

1. *We recommend to the Programme on Theological Education that:*
  - a) *as an important aspect of renewal in theological education, it encourage seminaries to re-examine their policies and curricula to ensure that they take account of the issues raised by the Community study and encourage courses with special emphasis on theological education for women;*
  - b) *it seek to integrate the areas of biblical studies and practical theology so that clergy are trained to work with lay people in critical study of the scriptures in relation to contemporary contexts;*
  - c) *it organize consultations and foster the development of programmes on women in theological education;*
  - d) *a woman be appointed to the Programme on Theological Education executive staff, to follow up suggestions growing out of the study and to work with the growing numbers of women in theological education.*
2. *We recommend to the Sub-unit on Education that:*
  - a) *it request the member churches to monitor their own educational Sunday school and other materials to ensure that they are not reinforcing stereotypes through the languages, illustrations and concepts used;*
  - b) *in the light of insights emerging on new and changing patterns of family life and partnership relations, it incorporate, together with the Sub-unit on Women, women's experiences and perspectives into the study of all aspects of sexuality opened up by the Community study;*
  - c) *it collect and share material from a women's perspective to facilitate education within and between churches on sexuality from theological, psychological, sociological, ethical and legal perspectives, and that it encourage member churches also to produce materials;*

- d) *it encourage churches to be aware of special needs of single women and men and lone parents, and of the handicapped in relation to both Church and society;*
- e) *in light of increasing violence in many societies, it continue its educational efforts to emphasize the responsibilities of women and men in the specific areas of violence in the home and in the community, including concerns with regard to prostitution, teen-age pregnancies and issues of family planning;*
- f) *it produce understandable Bible study materials and worship materials for use by small groups and local churches wanting to study the issues of community developed in the CWMC study.*

3. *We recommend to the Sub-unit on Renewal and Congregational Life that:*

- a) *it collect models of new community including experiments in new partnerships and also models of shared leadership, and lift up the contribution of women for the renewal of the Church and the ministry;*
- b) *the issue of internationally organized prostitution by the tourist firms be put for consideration on the programme of the forthcoming consultation on tourism organized in cooperation with the Church of Sweden.*

4. *We recommend to the Sub-unit on Women in Church and Society that:*

- a) *it collect case studies of the experiences of lay women and men as they relate to ordination and hierarchical church structures and that this collection be a basis for further discussion;*
- b) *it work to build a network of women in ministry, both ordained and non-ordained ministry, so that women in all parts of the world can share their experiences and that it take seriously the burden women carry in a discussion which needs to be shared equally by men and women;*
- c) *it study in cooperation with Family Education the causes of psychological preconditioning of violence against women and children which is increasing, and that it urge churches to enact their pastoral responsibility by caring for the victims of personal violence, by supporting activities already existing and by adopting a lay team approach to train those involved in counselling and social work, including class analysis;*
- d) *it take initiatives in developing guidelines for measuring the performance of the WCC, its units and sub-units and its member churches in achieving equal participation of women and men in the Church;*
- e) *a study on the theology and liturgies of marriage be carried out in conjunction with the Programme on Family Education;*
- f) *in cooperation with the Programme on Family Education and the Commission on Faith and Order, it begin a new study on marriage and partnership following the Sixth Assembly.*



### *Response of the Unit III Committee*

Principal Engström presented the response of the Unit III Committee, as follows:

In a plenary session of Unit III all of the Sheffield recommendations directed to the various sub-units were unanimously accepted. In the process of discussion it became clear that coordination between two or three sub-units seemed necessary in the implementation process. The Unit felt that the issues raised in the CWMC study present a challenge to the special focus of Unit III. The Church is a learning community. Response to the recommendations:

*PTE:* The sub-unit committee reviewed the Sheffield recommendations to PTE. It was agreed that item 1d did *not* intend an increase in staff nor a special desk but rather a woman on the staff team sensitive and committed to issues of women and men in community. All four recommendations (1 a-d) were warmly welcomed as consistent with current commitments of the PTE. As they involve no change in policy, they are commended to the PTE commission and staff for determination of the best means of implementation, including a renewed effort in cooperation with the Sub-unit on Women in Church and Society and other sub-units of the Council.

*Women:* The complete recommendations from the Sheffield consultation which were directed to the Sub-unit were unanimously accepted for implementation by the Sub-unit.

In addition the following recommendations from the Working Core Group, meeting after the Sheffield conference, were accepted:

- a) to support the recommendations from the consultation to the Central Committee;
- b) to pursue the Community study issues throughout the Assembly preparation process and the Assembly itself;
- c) to affirm the recommendations which were directed to the Sub-unit on Women, recognizing that these recommendations deal with the issue of identity which was the concern most often addressed in the reports from local groups involved in the Study;
- d) to strongly urge that appropriate funds, staff and other resources be made available for effective implementation of these recommendations by the Sub-unit on Women in Church and Society.

*Education:* The Sub-unit on Education commended the Sheffield recommendations referred to it. The Sub-unit, through the newsletter and in other ways, will continue to monitor all materials as in recommendation 2a.

The recommendations 2b, 2c and 2d will be furthered through the Portfolio on Family Education.

The Sub-unit will support further the recommendations in 2e but believes that for the sake of clarity and the avoidance of confusion the two concerns in 2e should be treated separately. The Sub-unit is already negotiating with others to start a joint study on violence in families.

The Sub-unit welcomed recommendation 2f and believes that it should be furthered through the Portfolio on Biblical Studies in close cooperation with the Sub-unit on Renewal and Congregational Life.

Although not referred to, the Sub-unit Committee welcomed recommendation 4f for a new study on marriage and partnership following the Sixth Assembly.

It was decided to recommend that the Unit should examine the allocation of recommendations sent to the various sub-units and relate and rationalize these.

*Renewal and Congregational Life:* The Sub-unit was very happy to accept the tasks recommended to it by the study on the Community of Women and Men in the Church as it was felt that these are integral and ongoing parts of our work on the Sub-unit. However, considerable thought was given as to ways in which the recommendations from the study could be implemented. As regards the issue of internationally organized prostitution by tourist firms, assurance was given that it would receive attention at the forthcoming consultation on tourism organized in cooperation with the Church of Sweden. As regards the collecting of models of new community, including experiments in new partnership and models of shared leadership, the Sub-unit started on the process of collecting such models. Reference was made to clergy couples' shared ministry and its effect on leadership and renewal in congregational life. The director of the Sub-unit was asked to correspond with his network of contacts, seeking information about models of partnership and shared leadership between women and men and other renewal models.

The Moderator indicated that the Central Committee could receive the report but could not endorse it owing to its financial implications.

The Central Committee **received** the response of the Unit III Committee.

#### *D. Recommendations to the Assembly Preparations Committee*

*The following recommendations of the Sheffield consultation were referred to the Assembly Preparations Committee for further discussion:*

- 1. We recommend that the issues raised by the study be fully integrated into the Assembly planning process in the following ways:*
  - a) that the Assembly Preparations Committee in cooperation with the staff task force investigate fully ways in which the issues of the study are related to, or developed in relation to the main theme, "Jesus Christ — the Life of the World";*



- b) *that full use be made of all persons who have already been involved in the study at local levels in preparation for the Assembly;*
  - c) *that people who are knowledgeable about and have contributed to the issues of the study be utilized as members of pre-Assembly visitation teams;*
  - d) *that the Risk book emerging from the CWMC study can be used as part of the planning for the Assembly so that dialogue can be continued with those already engaged in the study process;*
  - e) *that a slide set or film strip of Sheffield be produced with multilingual tapes to be used in pre-Assembly visitations;*
  - f) *that in the preparations of the Assembly structure and style, the experience of the study be taken into account.*
2. *We recommend that at the Sixth Assembly in Vancouver:*
- a) *the CWMC study be selected as one of the issues of the Assembly and that a plenary be devoted to it;*
  - b) *the substance of the Assembly demonstrate more evidence of women's perspectives so that the Assembly as a whole reflects more adequately the community perspectives;*
  - c) *that 50% of the speakers, moderators and other leadership be women.*

#### *E. Recommendations to the Committee on the General Secretariat*

1. *We recommend that the WCC establish procedures to monitor and evaluate its own programmes and practices with regard to sexism, racism and classism. This monitoring of policy and implementation should include all levels and all units of the WCC with particular attention to recruitment and personnel practices; further, that the WCC recommend to regional and national councils of churches and related services and development agencies that women and men in their networks establish similar procedures to monitor their own policies.*
2. *We recommend that at the Sixth Assembly:*
- a) *50% of all membership elected to sub-units and committees of the WCC be women;*
  - b) *three of the six Presidents of the WCC elected at the Assembly be women.*
3. *We recommend that the language in all WCC publications and publications (not only the CWMC study) be inclusive.*

#### *Response of the Committee on the General Secretariat*

Dr Wedel presented the response of the Committee on the General Secretariat, as follows:

The Committee on the General Secretariat gave careful attention to the recommendations referred to it through the report of the Sheffield consultation.

The Committee endorsed the recommendation 1 on the monitoring and recommends to the Central Committee that this be referred to the General Secretary for action.

The Committee felt that it could not approve recommendations 2a and 2b, since this might cause other groups to demand specific percentages.

The Committee recommends the acceptance of recommendation 3 dealing with language in WCC publications.

To assure adequate participation of women in the WCC following the Sixth Assembly, the Committee recommends that the Nominations Committee of the Sixth Assembly include an adequate number of women in its membership and that either the Moderator or the Secretary of the Committee be a woman.

The Committee considered the Letter from Sheffield to the churches, and what action should be taken by the Central Committee. We recognize that a letter from a consultation has its own integrity and cannot be altered, and therefore recommend that the Central Committee:

1. receive the Letter to the churches prepared by the participants of the international consultation on the "Community of Women and Men in the Church" study held at Sheffield in July 1981;
2. commend the Letter for serious and prayerful study in the churches in the light of the report from the Sheffield conference;
3. authorize its circulation to the member churches of the WCC with a covering letter from the General Secretary indicating the discussion held and the concerns expressed by representatives of member churches.

With regard to the Sheffield recommendations 2a and 2b, Ms Zumach stressed that the aim should be to achieve full partnership between men and women. Ms Love felt there had been some confusion between delegates to the Assembly and the consultative and decision-making bodies to be appointed to work after the Assembly. She proposed the following amendment to the third paragraph of the response:

"The Central Committee appreciates:

- 1) that women make up over half the constituents of the member churches and half the human family, and
- 2) that the principle of men and women in partnership means equal participation.

"Therefore, it affirms that this principle of equal participation between men and women be a goal towards which we move, starting with the composition of the WCC decision-making and consultative bodies during and after the Sixth Assembly."



His Holiness Karekin II said that many members of the Committee on the General Secretariat were not happy about legislating for the churches about the percentages of their representation.

Prof. Miguez-Bonino was concerned about elemental justice. To set a percentage in relation to one concern might lead to injustice in another area, e.g. a large proportion of women from the First World in comparison with those from the Third World.

Protopresbyter Borovoy spoke in favour of the response of the Committee on the General Secretariat. The WCC was not a church but a fellowship of churches and had no right to legislate for its members. He appealed to the Central Committee to understand the position of the Orthodox churches and not to press them on this issue.

With regard to the recommendations concerning the Letter to the churches, Ms Mayland commented on the various reactions to it expressed in Central Committee and in the Committee on the General Secretariat. She reiterated that it had been a statement of the consultation after ample opportunity for everyone to put their points of view. She was willing to accept the suggestion made that the Letter be accompanied by a covering letter indicating the concerns of many, but strongly urged the Central Committee to commend the Letter to the churches.

Metropolitan Chrysostomos felt that the Letter would create many difficulties in Orthodox churches and might even endanger their continued presence in the WCC.

Bishop Antonie said that the Orthodox supported the equality of men and women and were against any social and human oppression. They respected the Protestant practice of ordaining women, but could not accept the Sheffield method of dealing with the issue. It was a doctrinal question and should be the subject of dialogue and of research into Tradition, scripture and church history; it was not a matter for declarations such as the Sheffield Letter. This Letter was an attempt to win a battle without dialogue and without presenting the clear opposition to the ordination of women by the Orthodox, based on tradition which could only be changed by a long process undertaken by the whole Church. The Letter would provoke only negative reactions from Orthodox churches and he suggested that it be referred to the Faith and Order Commission meeting in Lima.

On a motion proposed by Dr McCloud, it was **agreed** to refer the Letter to the following drafting group for further discussion: Bishop Harms, Metropolitan Chrysostomos, Bishop Antonie, Mr Gatu, Ms Mayland, Dr Lazareth and Dr Parvey. At a later session, Bishop Harms presented an amended proposal for action.

Discussion continued on the amendment proposed by Ms Love. Mr Thompson gave it as his opinion that the amendment in no way contra-

vened the WCC's constitution. Bishop Samuel of Egypt moved that the amendment be referred to the group appointed to discuss the Sheffield Letter. This motion was put to the vote and **defeated**.

The General Secretary pointed out that the amendment did not seek a change in the Constitution but set equal participation as a goal towards which the Council should move. He asked the Central Committee to respect the deep feelings both of the member churches and of more than half of the Church of God.

His Holiness Karekin II, while in favour of improving the balance between men and women, saw this as only one of many similar issues, such as representation of the Third World. It should be discussed in the wider context of representativeness in the WCC.

Ms Love said that her amendment established a principle and a goal to monitor progress. It would mean a substantial increase in the number of women in commissions, etc. but did not set a mandatory quota.

Dr Post strongly supported the amendment, which proposed a flexible goal built on the biblical vision of partnership rather than a binding rule. The Church of Jesus Christ was called to be pluralistic. Ms Youngquist felt the amendment recognized the different stages at which the churches found themselves. It would provide time for a thorough study of the process and help us to move forward towards full participation.

Bishop Samuel of Egypt pointed out that churches without women delegates at the Assembly would have less opportunity to be represented on decision-making bodies. Time was needed for education in the churches. As an amendment to the amendment, he moved that the words at the end of the amendment, from "starting", be deleted.

Dr Mooi supported the original amendment, but stressed that the objections to it must be taken seriously. There was much misunderstanding in the debate, with some participants speaking from an ethical point of view and others on purely theological matters.

Mr Thompson opposed the amendment to the amendment. If a goal was to be set, the first steps towards it should be specified.

Metropolitan Chrysostomos said that the Orthodox members of the Central Committee had already expressed their opposition to voting on theological and dogmatic questions. He would neither vote for or against the motion, nor abstain. He would not take part in the vote in any way.

Bishop Samuel's amendment to the amendment was put to the vote and **defeated**.

His Holiness Karekin II asked whether the goal was equal participation numerically or for full participation by all human beings. "Equal" was a



legalistic word and to vote for the amendment implied that after the Assembly all committees should contain equal numbers of men and women.

Dr Crow said that the Central Committee had begun a deep theological debate. It was important to realize that all churches in the WCC claimed the Tradition. In his own church it was a dynamic Tradition and faithfulness to it led to the dogmatic affirmation of equal participation of women and men in the life of the Church. But it must be recognized that the churches, while standing under the same Tradition, had different interpretations of it and therefore there were theological differences between them. But that was why the WCC existed and it was here that they brought their differences, but in loyalty to that one Tradition.

Ms Love's amendment was put to the vote and **carried**. The Orthodox members of the Central Committee chose not to participate in this vote.

The Central Committee thereupon **received** the response of the Committee on the General Secretariat as amended and **accepted** its recommendations as follows:

The Committee on the General Secretariat gave careful attention to the recommendations referred to it through the report of the Sheffield consultation.

The Committee endorsed recommendation 1 on monitoring and recommends to the Central Committee that this be referred to the General Secretary for action.

The Central Committee **agreed**.

The Committee appreciates:

- 1) that women make up over half the constituents of the member churches and half the human family;
- 2) that the principle of men and women in partnership means equal participation.

Therefore, it affirms that this principle of equal participation between men and women be a goal towards which we move, starting with the composition of the WCC decision-making and consultative bodies during and after the Sixth Assembly.

The Central Committee **agreed**.

The Committee recommends the acceptance of recommendation 3 dealing with language in WCC publications.

The Central Committee **agreed**.

To assure adequate participation of women in the WCC following the Sixth Assembly, the Committee recommends that the Nominations Committee of the Sixth Assembly include an adequate number of women in its membership and that either the Moderator or the Secretary of the Committee be a woman.



This was **noted** for future consideration.

Bishop Harms presented the following amended proposal on behalf of the drafting group:

The group considered the Letter from Sheffield to the churches, and what action should be taken by the Central Committee. It recognized that a letter from a consultation had its own integrity and could not be altered, and therefore recommended that the Central Committee:

1. Take note of the Letter to the churches prepared by the participants of the international consultation on the "Community of Women and Men in the Church" study held at Sheffield in July 1981;
2. Send the full report of the Sheffield consultation, including the Letter, to the member churches of the WCC as soon as possible;
3. Authorize the General Secretary to write an accompanying letter which clearly presents the controversies raised within the Central Committee meeting at Dresden, especially the objections presented by Orthodox members.

The Central Committee **agreed**.

The Central Committee **received** the responses to the Sheffield recommendations.

Bishop Hempel suggested that the General Secretary ask the churches to take up the question in the light of their own particular circumstances and in a constructive way which would enable better understanding among them.

The General Secretary commented that the Central Committee was in the midst of a profound discussion and it was in that context that he would write the covering letter.

### **PRESENTATION ON THE CMC STUDY ON "HEALTH, HEALING AND WHOLENESS"**

The presentation was introduced by Ms Sylvia Talbot, Moderator of the Christian Medical Commission. She traced the origins of the present study back to the call of the 1976 Central Committee for the CMC to "set up and develop a means for sustained enquiry, description and reflection concerning the connections between health, being human, the community and the Kingdom of God". Another significant part of the CMC's legacy of reflection and theological study went back further to the two conferences on the "Healing Ministry of the Church" which were held in Tübingen, Federal Republic of Germany, in 1964 and 1967. This reflection was intimately bound up with a study of how the churches were actually going about their

health care practice. It is still too often true, as it was 14 years ago, that church-related medical work established to serve the poor is providing a service beyond the ability of the poor to pay for and utilize. Many hospital-based programmes also remain insensitive to the needs of the community and therefore are largely ineffective and inefficient. On the other hand, in its ever-widening search, the CMC has been able to discover a number of innovative and highly successful health care programmes, several of which have become international models for primary health care.

Over the past five years, the CMC study has grown and communication has been sustained by many means with groups and communities in all regions. Central to this process has been the series of regional meetings, with encounters already held in the Caribbean, Central America, Africa, Egypt, South Asia and South-East Asia. Others are being planned for the Pacific and South America. The objective of the regional meetings is to bring people of varying backgrounds out of their isolation to engage in a search shared by those of medical training as well as those of theological vocation, a search for their common role in contributing to health and wholeness in their communities.

Recurring themes in these broadly ecumenical meetings included: (1) health and wholeness: "Health is a dynamic state of wellbeing of the individual — physical, mental, social and spiritual — of being in harmony with each other, with the natural environment and with God." (2) Traditional healing systems are being explored to maximize useful and effective practices and discourage harmful ones, and help these find their place in today's concern for healing. (3) Relationship of health to justice has emerged as a concern in many parts of the world. (4) Responsibility for health must be shared by all those who live together, enabling all to realize fully their human potential. (5) The Church has its role to play; renewal of the Church's mission and ministry can be helped with a new concern for healing, moving all towards "life in all its fullness".

Pastor Michael Benckert, Mr Victor Vaca, Mr Ernst Petzold and the Rev. Augustina Lumentut then spoke on various aspects of the study, and Dr Stuart Kingma, Director of CMC, gave an overview of the engagement of the churches in health care around the world and in the sharing of resources in health care. He stressed the importance of encouraging the educational process required for the reorientation of the health care systems of the world which would affect also the curricula of theological institutions, lay training centres and health professional schools.

Ms Talbot then summed up by saying:

1. The issues and concerns related to health and wholeness are those related to justice, peace and full human development.
2. The possibility of improving health will only be realized once we are more aware of our personal responsibility for health.



3. Church-related services are challenged to develop a new style of authentic participation by people which has its base in the community and promotes their own dignity.

4. The Church is called in obedience to the gospel to engage actively and ceaselessly in a healing ministry which will truly promote the healing of the peoples and the nations and restore Christ-given wholeness.

## **PRESENTATION ON THE CHURCHES IN THE GERMAN DEMOCRATIC REPUBLIC**

The presentation on the churches in the GDR, under the title "Together in pilgrimage with the Church as a learning community", began with worship led by Bishop Härtel.

A group of pastors and lay persons from congregations in Dresden and Leipzig then presented in dramatic form the life of the churches in the GDR as seen from the point of view of different generations and church groups. In between various parts of the dramatic presentation a deaconess, a catechist and a group of young people highlighted aspects of church work in special areas of concern. The catechist, for example, said that the separation of Church and State meant that Christian teaching was no longer given in schools. The Christian education classes run by the churches tried to help Christian children in their minority situation to relate the gospel to their problems at home and at school. The youth workers pointed out that every year between 1,000 and 1,500 young people attended ecumenical youth conferences in the GDR.

During the play, the position and role of the churches at different periods of history — at the time of the Empire, of the Republic, under National Socialism, and in the present Socialist state — were recalled. Since the establishment of the two German states and the formation in 1969 of the Federation of Evangelical Churches in the GDR, the churches were slowly learning to respond to their present situation. They began to understand the shrinking congregations as a new call to missionary witness and service, and were thus becoming partners in dialogue with other churches in the country which had always been minority churches. In addition to the eight regional churches forming the Federation, the Moravian Church was affiliated to it. There was also an Association of six Free Churches in the GDR. In five regions there were united Lutheran/Reformed churches. Work was underway on a plan to establish a United Protestant Church.

In concluding the presentation it was pointed out that in 1983 a series of celebrations would take place to mark the 500th anniversary of Martin Luther's birth. The celebrations, which would open in Eisenach, would take place under the theme "Daring to Trust One Another". There would be several

regional church conferences and it was hoped that many Central Committee members would be able to join in these celebrations.

The session concluded with the presentation to all participants of a copy of Luther's New Testament and Psalms.

## **PRESENTATION ON "LEARNING TOGETHER TO BE PARTNERS IN LIFE"**

The presentation began with morning worship on the theme "Living Stones", which included music by a children's orchestra and choir and a play, "Stones in Quarter Country", performed by children from some congregations in Dresden.

Principal Engström introduced the presentation of the two reports, one from Unit III, and particularly the Sub-unit on Education, containing some contributions to the necessary rethinking of the situation of the child and the family in the Church today, and the other from the Task Force on the International Year of Disabled Persons. Both reports stood alone but they were linked by a common concern — that the renewal of the Church has something to do with learning together to be partners in life.

### **I. Rethinking the situation of the child and the family in the Church today**

Presentations were made by Dr Becker, Ms Ladokun, Pastor Schwerin, Dr Masamba and Ms Saint-Victor, summarizing and reflecting upon the insights arising from ecumenical programmes on the child and the family in recent years. A new theological understanding of childhood, the discovery that children can become the teachers of adults, and discussions in many churches about the admission of children to the eucharist contributed to posing challenges and questions to the traditional pattern of church, congregational and family life. Were the churches as inclusive and as comprehensive in their theological thinking, liturgical life and educational practice, as they were called to be? The notion of the "learning community" pointed to an understanding of inter-generational learning in family and congregation which, if taken seriously, could lead to renewal of both the family and the congregation.

These considerations were reinforced further by a report on the group process focusing on family education, involving more than 50 groupings of families around the world. The Church was being challenged to view itself and life as the family of God's people, as a new community in which relationships of faithfulness to God and service to others found their profound significance along with natural family ties. The task was not only to help families to



become house churches, but also to enable the Church herself to become an extended family, a visible sign of God's kingdom for the renewal of the entire human family.

In conclusion, Dr Becker stressed that rethinking the situation of the child and the family in the Church today implied a radical change in Christian education and in the life of the congregations. "This challenge is great, but we have accepted the challenge in faith and action, and we join with those in our churches who work towards the same goals."

## **II. Report of the Task Force on the International Year of Disabled Persons**

Continuing on the theme of partners in life, the presentation turned to the concerns of persons with disabilities.

Ms Frances Martin, staff consultant, recalled the words of Prof. Jürgen Moltmann that "there are three conditions of our time to which the Church must address itself — racism, sexism and handicappism". There were many similarities in these conditions, including prejudice, isolation and marginalization. Consideration for the rights and needs of the ten per cent of humankind who were disabled, and opportunities for them to participate fully in all spheres of life, demand urgent attention today. The first important step was to listen to disabled people so that in partnership all can work together for a more just and participatory society. Three persons with physical disability had been invited to speak, but those with mental disabilities should not be forgotten.

Dr Peter O. Mba spoke of his early life as a village school teacher and Methodist lay preacher in Nigeria, until the time in his twenties when he became totally deaf. Years of despair and solitude followed, only relieved by his faith in God. Then he was awarded a government scholarship to study in the USA. After several years he obtained a doctorate in special education, returned to Nigeria and started a department of special education in the University of Ibadan. There are now several schools for disabled children and scholarships have been awarded to qualified disabled persons. He tried to stimulate awareness of the particular needs and potential of disabled children, especially those who are deaf. Dr Mba spoke of the superstition and fear surrounding disability in Africa and the general attitude that educating and training those with a disability was a waste of scarce resources. He asked for more opportunities to demonstrate the contribution disabled people can make when enabled to participate as equal partners.

Mr Kelvin Baptiste from Trinidad said that he became blind at the age of 22. He found that most people have a negative attitude to disabilities and do not associate a disabled person with normal family life. Freedom, respect and opportunities for work are too often denied. He then sang his own calypso

“The disabled are people too”, which calls for the elimination of prejudice and social injustice, and reminds everyone that they do not know what may befall them tomorrow. The hopes of many disabled people have been raised by this Year, that society will change and bridge the gap between normal people and the handicapped.

Mr Nelso del Vecchio said that he suffered from poliomyelitis when two years old and living in a village in Argentina. At the time no rehabilitation treatment was available. After having his first lessons at home he was able to attend secondary school. When he was 18, he went to a rehabilitation centre and later learned the printing trade. He realized that not only disabled people but also many others were being denied their rights. He worked as a journalist and printer clandestinely, until he was forced to seek asylum elsewhere, and was now working in Belgium. He spoke of oppression, imprisonment and torture, and compared the amount spent on militarism and the little available for the rehabilitation of disabled persons and the provision of technical aids. He hoped that work with and advocacy for the disabled would continue after the Year ended, so that a more just and humane society would be realized.

Following this presentation, the General Secretary paid tribute to Ms Lois Meyhoffer, who had been concerned with WCC health and self-help projects since 1947, and who would retire shortly.

## SIXTH ASSEMBLY

Ms Webb presented the report of the Assembly Preparations Committee (APC) which had met in Bad Saarow, GDR, 10-12 August. She indicated a number of recommendations on which it was hoped the Central Committee would take action and tentative proposals on which further discussion would be required during the Central Committee and Unit Committee meetings.

After discussion, the first report of the APC was referred to the Committee on the General Secretariat and the Unit Committees, which forwarded their comments to the APC. The APC met several times during the Central Committee and presented two additional reports. Discussions held at various points during the Central Committee are included here for easy reference.

In discussion a number of detailed suggestions for amendment of the wording were made, particularly with regard to the formulation of the major concerns and issues for action. There were many requests for greater clarity regarding the relation of the major concerns to contemporary problems, and the difference between the concerns and the issues for action.



Ambassador Dahlén thought that people would find difficulty in understanding the major concerns as tentatively listed. They should be more concrete. Prof. Miguez Bonino hoped that the eschatological dimension, in both its cosmic and personal aspects, would be present throughout the Assembly theological and biblical study. This dimension had often been distorted in the theology and practice of the Church; we must make it central to life. His Holiness Karekin II asked that a reference to various forms of genocide against nations be included. Prof. Smolik spoke of the importance of the major concerns being open-ended in order to allow for the development of the WCC's future work. Metropolitan Gregorios asked that the issues of science and technology raised at the MIT conference be given more prominence in the issues for action. Dr Grohs and Bishop Hempel supported this request.

In presenting a revised list of issues for action, Ms Webb explained that two issues would be left undefined until the pre-Assembly visitation process had shown issues which were of major importance to the member churches. She stressed that the issues selected should be seen as being of concern to the whole WCC and should not be considered in terms of their relation to various units and sub-units; nor should they be regarded as an exhaustive list of all WCC concerns. So many matters had been proposed for addition to the original list of ten issues that the APC finally presented 15 issues to the Central Committee.

Mr Langhoff felt that mission and evangelism should be more strongly reflected in the issues, a view supported by Dr Thomas and Ms van der Veen. Prof. Kyaw Than hoped that some of the socio-political issues could be streamlined, without losing their sharpness. Archbishop Sundby asked that the issues be kept as simple as possible. Prof. Miguez Bonino added that human rights was a basic issue in Latin America. Several speakers asked for more specific reference to the concern for a just, participatory and sustainable society. Mr Anchimiuk, referring to the struggle for the unity of the Church, believed that the list of issues should be reformulated after there had been time for real consultation with the churches. Dr Crow thought the longer list of issues would diminish the importance of the issues to be raised by the churches through the pre-Assembly process. Other speakers favoured the longer list.

Metropolitan Pankratiy stressed that the visitation and consultation process must be carefully planned in consultation with the member churches and local ecumenical bodies. He hoped that the theological symposium on the Assembly theme would take into account the recommendations of the Sofia consultation of Orthodox churches regarding methodology and the various aspects of theological interpretation of the theme.

Metropolitan Juvenaly welcomed the proposal for a daily eucharist, according to various traditions, at the Assembly. Metropolitan Chrysostomos

spoke of his concern about the proposed review by the Faith and Order Commission of the "Guidelines for Eucharistic Celebrations at Ecumenical Gatherings" and the possible creation of difficulties for some member churches. The Guidelines should not be changed in a way which would result in a eucharistic concelebration which might seem to contradict the Orthodox conception of eucharist. Dr Held asked that all member churches be consulted about any revision of the Guidelines.

Dr Kang wondered whether the proposal to recruit language stewards to assist participants least helped by the official translation and interpretation services was adequate and asked that a special task force on languages be set up to consider the problem further. With regard to worship at the Assembly, he stressed that different cultural traditions should be taken fully into account and that a place should be given to dance, mime and drama to emphasize the element of joy in worship.

The full report of the APC, as amended, with indications of the Central Committee's actions, follows:

It is now a year since the Central Committee, having finally decided upon the date, meeting place and theme of the Sixth Assembly, appointed the Assembly Preparations Committee. During the past year, we have held two full meetings of the Committee. On each occasion we were very greatly helped by the work done in the meantime by a Staff Working Group which has impressed us by its enthusiasm, hard work and creativity. We have appreciated the way in which all the staff are sharing in this commitment and are being drawn into the process of Assembly preparation. We have also been greatly assisted by work done in Canada, both in the National Coordinating Committee and in the Vancouver Planning Committee. We were glad to welcome representatives from these two bodies with us as consultants at our most recent meeting. We also welcomed a consultant from the Vatican Secretariat for Christian Unity.

At our first full meeting in Geneva in February, we defined more fully the nature of our task and we spent the major part of our time discussing the programme of pre-Assembly visitation and consultation and the kind of Bible study materials to be used in preparation for the Assembly. We reported our findings to the Executive Committee meeting and our report is included in the minutes of that meeting, which Central Committee members have already received.

At the meeting we have just held, we have surveyed the results of work done in February but have spent the larger part of our time discussing the major concerns that arise out of the Assembly theme, the issues for action that need to be brought to the Assembly and the composition and shape of the Assembly itself. These discussions we wish now to share with the Central Committee, as well as reporting on progress made on the programme of pre-



Assembly visitation and the preparation of Bible studies. More detailed work on the programme of the Assembly itself will be our main concern when we next meet, on the Assembly site in Vancouver, in October.

## **I. Programme of visitation and consultation**

1. We were glad to receive the report of the progress being made towards implementing the process of consultation and visitation, as presented to the February 1981 Executive Committee (and recorded in the minutes). There have been, and there continue to be, extensive communications with the churches, regional conferences and staff. Responses already clearly indicate that Assembly preparations differ from region to region, but we are encouraged by the enthusiasm with which they are being undertaken.

A rich variety of proposals is emerging which can be grouped in the following categories:

- team visits;
- regional meetings/briefing meetings;
- visits by individuals to member churches not otherwise visited;
- presence of WCC representatives at events that are part of the ongoing life of member churches, where the WCC Assembly will be discussed.

2. In Latin America and Asia more emphasis is put on the organization of regional meetings, which are perceived as unusual opportunities to prepare regional contributions to the Assembly. The Africa Task Force proposed a process focusing on both visits and national events. The North American response proposes a rather intensive process of visiting local situations, as well as regional and national meetings and also incorporates Assembly preparations consciously into the ongoing agenda of the churches. European preparations emphasize team visits in the strict sense of the word, whilst Middle East and Pacific plans are a combination of team visits, regional meetings and briefing of delegates. The process includes, also, visitations through planned conferences and ongoing projects. Regional meetings will also be important in assuring the effectiveness of the total process.

3. It should be noted that all the models for the consultation and visitation will share three essential elements:

- a) the churches will feel the benefit of being visited;
- b) the visitors will have the opportunity to be exposed to local congregations, as well as national and regional bodies;
- c) Assembly delegates from churches being visited will be in contact with the WCC visitors.

4. Sub-units are making plans to participate in the visitation programme.
  - a) Sub-units have tried to plan visits around working group meetings or conferences.
  - b) The Youth Working Group has proposed visits of "young people to young people" using the network of regional ecumenical youth movements. This proposal reflects a high degree of enthusiasm for an effective youth participation in all programmes leading to the Assembly.
  - c) The Sub-unit on Women plans a meeting in December 1981 to discuss ways to help women participate more fully in the Assembly and to plan a pre-Assembly event for women.
  - d) The Sub-unit on Youth is also planning a pre-Assembly event.
  - e) DFI is planning two pre-Assembly events, a multilateral dialogue with people of other faiths and an encounter of people of different cultures around the Pacific rim.

#### 5. *Financial resources*

In accordance with Central Committee decisions, the sub-units have been requested to make monies available to a Pre-Assembly Consultation and Visitation Fund in order to finance the programme of visitation and consultation.

The budgeted amount to be contributed by the sub-units to this Fund totals SFr. 2,487,595 for 1982 and 1983. Of this total, SFr. 1.4 million will be transferred to the Fund in 1982. This represents approximately 50% of the total 1981 budget for meetings, consultations and related travel of the contributing sub-units.

A tentative evaluation of the cost of regional meetings, team and individual visits and related staff travel included in the consultation and visitation programme indicates that such a programme can be carried out within the limits of these available funds. (See also the item on pre-Assembly travel under the Report of the Finance Committee, page 108.)

#### 6. *Tasks ahead*

- a) *A pool of visitors* is being built up with proposals from member churches, regional task forces and sub-units. In addition to criteria developed by the Assembly Preparations Committee at its meeting in February 1981, the following concerns will be kept in mind:
  - persons related to the ecumenical movement in one way or another can serve as visitors on teams or participate actively in hosting visits; in particular, delegates to Vancouver should be involved in the visitation process;
  - persons who will serve on a team will be invited well in advance, so that there is sufficient time for planning.



- b) *The composition of teams and the development of programmes and agendas for visits* are important tasks in which member churches and sub-units of the WCC have legitimate interests.  
The composition of each team will be discussed with the member churches to be visited (or the local organizing committee). It will be based on the criteria developed at the February meeting of the APC and on specific requests by the hosting churches.
- c) *Programmes and agenda for the visits* will be worked out in consultation with the churches to be visited, WCC regional task forces and programme sub-units.
- d) A careful elaboration of *issues present in particular local/national/regional situations* is necessary in order to establish as precisely as possible a brief for each visiting team. It will also provide additional criteria for the choice of visitors to a particular community.
- e) *Issues arising from the programme work of the WCC* should also be shared with the churches. The core of these will be the issues to be debated at the Assembly, but the interpretation of the life and work of the WCC must be more comprehensive than this limited list. Therefore, a more inclusive brief needs to be developed in cooperation with sub-units for the visitors.
- f) *Careful briefing and debriefing procedures* need to be worked out. As a rule, all teams should have briefing and debriefing periods as part of the programme. Similar attention needs to be given to the ways in which insights gained in the process can be fed back into the overall process of Assembly preparation.
- g) *The educational dimension* of the visits will be further elaborated, with guidelines that take into account such questions as different models of visits, size of teams, balance between exposure/reflection, worship, language, etc.

## 7. *Matters requiring Central Committee action*

- a) It is recommended that the Central Committee approve the overall plan of visitation and consultation as outlined, understanding that modifications and changes will be made as conversations with member churches continue.

The Central Committee **accepted** this recommendation.

- b) **Staff travel:** It is clear that all individual staff travel in the next two years should be seen in the context of the overall visitation programme. This will help to consult with a considerably larger number of member churches than can be reached through the team visits proposed, and to involve them in the process of Assembly preparations.

Staff travel will thus assume a crucial role in communicating with member churches in the 18 months preceding the Assembly.

It is recommended that the following policy be established for staff travel during the pre-Assembly period:

- A Staff Task Force shall be appointed by the General Secretary with authority to approve all staff travel in the pre-Assembly period. All travel should be considered in the context of the pre-Assembly programme of visitation and consultation.
- This group also will assist in planning staff travel related to the pre-Assembly visitation programme.
- Travel planned as part of the visitation programme will be paid out of the Pre-Assembly Consultation and Visitation Fund.
- Travel for ongoing work of the sub-units will be paid from sub-unit budgets.

The Central Committee **accepted** these recommendations.

- c) It is foreseen that a staff group will be established to be responsible for planning, coordination, and implementation of the visitation and consultation programme.

Given the magnitude of the programme of visitation and consultation, it is recommended that adequate staff time be made available by sub-units to plan and carry out this programme, including support staff with expertise to work on logistical details.

The Central Committee **accepted** this recommendation.

- d) Regional meetings are asked to review the regional plans and schedules and to make comments and recommendations to the Assembly Preparations Committee during this meeting of the Central Committee.

## II. Pre-Assembly Bible studies

At our meeting in February, we discussed fully the suggestion that the Bible studies should take “Images of Life” as a focus and adopt a visual rather than a purely verbal approach to Bible study. With the approval of the Executive Committee, a special group of Bible scholars was convened to select the appropriate images, to prepare the studies and to advise on the methods of using the material in groups or for individual meditation.

The committee reviewed the report of the Bible study group with unanimous appreciation and made some editorial suggestions for the text.



It asked that the materials be sent to the churches under cover of a letter which would emphasize the importance of the introductory material, since this approach may not be familiar to some groups; which would offer the materials to the churches for adaptation to their own situation rather than as a finished product; and which would request responses from the churches and groups to come through member churches and countries to the Assembly Preparations Committee for possible use in preparation of the Bible studies for the Assembly itself.

On the recommendation of the Assembly Preparations Committee, the Central Committee **agreed** to commend these Bible study resource materials for use in the member churches.

### III. Communication plan

At our meeting in February, the Committee had reviewed the first draft of a Communication plan. This requested a survey of language policy for the next Assembly, and also had asked for some guidelines to be prepared in relation to the accreditation of press representatives. In response to this request, a fuller plan and proposals have been presented. The Committee expressed support for the plan and wishes to record the following summary of certain important matters in it.

#### 1. *Press accreditation*

The bonafide journalists rule which the WCC and other international organizations have traditionally applied to press attendance will be preserved for the Vancouver Assembly. Responsible application of this rule is sufficient to prevent abuses of press privilege. Equally important, the rule gives due recognition to the enormously important role of the press during an Assembly in sharing and interpreting the meeting for those unable to attend.

Bonafide status should be measured by evidence of:

- a) a serious *journalistic* intention for attending the meeting;
- b) written authorization and support from the director of an outlet being represented, establishing the credentials and assignment of the journalist and describing the size, frequency, sponsorship and editorial purpose of the outlet;
- c) full-time employment or some form of established relationship (e.g. correspondent) with a press outlet.

The Committee affirmed the importance of gathering this documentation, especially in view of the need to consult with member churches and national councils when difficulties arise during the accreditation process.

For balanced representation the following criteria are suggested:

- that every effort be made to ensure a fair representation of Third, Second, and First World press and that financial subsidies be sought to achieve this balance;
- that preference be given to journalists covering the whole Assembly;
- that care be taken to make provisions for the full variety and scale of press — written, electronic, visual, mass and specialized, church-sponsored and secular;
- that provision (in terms of registration, briefing) be made for the special interest of the local and regional press attracted by the proximity of the Assembly.

## 2. *Press participation*

The Committee underlined the need for a clear statement of understanding to go to press before the Assembly, setting out the basis on which they are welcomed as participants and the different levels and opportunities for journalists within the Assembly. Such a statement should express the freedom and integrity of the Assembly as a meeting of churches speaking together and the WCC's established understanding of an Assembly as a once-in-a-decade sign to the world of the ecumenical movement's openness and diversity.

In addition to these understandings, much greater emphasis is needed on briefing sessions and background orientation for press at Vancouver, especially during those long periods when the Assembly will be dispersed into dozens of smaller groupings. But briefing sessions, however useful, will not meet the whole need for some form of press access to the small working groups at Vancouver which form a major part of the programme.

It is clear that the life and experience of these groups cannot be open to direct press reporting, quotation or attribution. They are an exploratory, person-centred part of the Assembly, where ideas will be tested, experiences shared, trust and confidence developed. Furthermore, these small groups will be limited in size to about 25 and extra people will detract from the possibility for dialogue.

However, press participation in these groups need *not* offend either criteria as the Nairobi experience proved.

A relatively small number of journalists there did join the Bible study groups, made a creative contribution and reflected the value of their joining in what was written and broadcast afterwards. In fact, for many of the most perceptive and useful reports, small group participation was *the* most valuable experience offered at Nairobi. This was especially true for the church-related press.



The proposal is therefore to continue this already established policy of press participation in small groups on the following basis:

- a) that journalists take part in such groups as participants rather than reporters, for the sake of the experience and the background and understanding it offers, and not for any attributable quotation or direct reporting;
- b) that it be limited to press who sign up beforehand and who are then assigned to groups in order to ensure a suitable distribution (according to numbers, languages, etc.);
- c) that the offer be made on the understanding that journalists stay with the one group they are assigned to for the whole duration of the meeting;
- d) that this participation be subject to agreement by each individual group and its moderator and that Communication Department staff arrange for this negotiation;
- e) that provision be made for briefing sessions during the time of the small group meetings to serve the vast majority of press who will be more interested in developments of the whole meeting and directly reportable events, statements and interviews.

### 3. *Language issues*

The Communication Department, mindful of those for whom no WCC language is their mother tongue, had given special consideration to new attempts to transcend the limitations that language imposes on the Assembly. How can we help the Assembly to become more fully the experience of what it is trying to say? Among the variety of suggestions is a proposal to publish the Day-to-Day information bulletins in languages other than the five working languages and to provide technical facilities for additional languages.

The major new proposal is an imaginative one concerning language stewards. This proposal for a new category of Assembly participant arises out of watching the informal yet vital role played by delegates, stewards and staff as language animators and facilitators.

It is clearly still impossible to provide the language service necessary in Vancouver to ensure full participation by all the language groups represented. The language stewards therefore would act as provisional, ad hoc enablers for those least served by official translation and interpretation services. They would provide whispered interpretation during sessions, impromptu translations of documents, summaries of Assembly news, introductions to other delegates, information and guidance about Assembly activities.

Language stewards would be incorporated into the wider community and tradition of Assembly stewards. They should not, however, be seen as a substitute for delegations that are able to bring their own professional interpreters.

Such a provision is clearly the first choice and care should be taken in the invitation process and the allocation of space to ensure a welcome for interpreters (and translators) attached to delegations. However, where delegations are not able to bring their own interpreters, we bring this suggestion that language stewards should be recruited and assigned to them.

On the recommendation of the Assembly Preparations Committee, the Central Committee **agreed** to endorse the proposal for language stewards and that steps be taken to provide for and finance this additional category of participants.

The Central Committee accepted this recommendation with the understanding that it would be reviewed by the Executive Committee in February 1982 in the light of the total Assembly budget.

#### *4. Publications and resources*

The Committee has also reviewed and approved plans for Assembly-related publications and audiovisual resources to be produced in 1981 and 1982, which were listed in the report of our February meeting.

### **IV. The Assembly theme**

In response to the proposal by Central Committee for a study of the theological development of the theme, the Committee reviewed and approved plans for a theological symposium, the aim of which is to make the theme an operational one, not simply an inspirational slogan. The symposium will be held at the Community of Grandchamp, Switzerland, 6-11 December 1981, with a representative group of 25 participants.

The main objective of the symposium is to organize a dialogue on the theme among the main traditions represented in the WCC and to reflect on certain questions. What does it mean today to confess that Jesus Christ is the life of the world? How is this christological affirmation related to our fuller confession of faith in the triune God? How is this expressed in different confessional traditions? How do we interpret our common biblical basis in relation to different confessional traditions and different historical and cultural contexts? How is "life" understood in different cultures, religious traditions, ideological and scientific frameworks?

Symposium participants will be requested to submit written contributions on the theme. Out of these papers, their discussions and other individual contributions, a small book will be published to stimulate discussion of the theme in the pre-Assembly period.

In addition to the Bible studies and the symposium book, discussion on the theme will be encouraged by articles in WCC publications. The Committee



has recommended coordination of publication policies among the different regular WCC publications to ensure maximum contributions to discussion of the theme in the churches. Translation into languages other than English must be encouraged and supported.

It is anticipated that the theme will be discussed at many conferences between now and the Assembly, e.g. the Christian/Jewish conference and the Orthodox consultation on the theme. The conclusions from these meetings will be helpful to those presenting the theme, concerns and issues to the Assembly.

## V. Major concerns

The Committee spent considerable time wrestling with the question of the major concerns that arise out of the theme. "Concerns" are those areas in which we find that the theme throws light on the human condition most clearly. God's gift of life calls for an appropriate response. As we reflect on that gift, acknowledging and affirming it, we perceive our theme and our daily concerns intersecting and interpenetrating.

The following formulation of the major concerns is proposed for further discussion in the churches.

It is recommended that, following further discussion at the next meeting of the Assembly Preparations Committee in October, final action be taken by the Executive Committee in February 1982. This was **agreed**.

### *Jesus Christ — the Life of the World*

1. *Life, a gift of God:* Life is inherited by all creation. We confess this life as God-given through Christ, to be nurtured responsibly among all people and in the whole creation.

2. *Life in the midst of death:* We affirm this God-given life in the midst of sinful forces bent upon death and destruction. In the struggle against those forces, both in ourselves and in our world, we experience and witness to the victory of Christ over sin and death.

3. *Life in its fullness:* Christ promises life in its fullness. Such transformed life is won forever through his death and resurrection and begins through the Spirit here and now for those who turn to him. It offers forgiveness and wholeness, and calls us to work for justice and healing for all.

4. *Life in unity:* God's purpose is to bring all things into unity. In our divided world, the churches are called to break down barriers between themselves in genuine unity and in the world. Through their unity in Christ, in the communion of saints, they are called to be a sign and foretaste of the unity of the Church and of the whole human family.

## VI. Issues for action \*

In our February meeting, we had recommended that in addition to the major concerns arising out of the Assembly theme, the programme should also provide for a maximum of ten issues arising out of the work of the WCC and which are now ripe for action by the churches. In proposing a list of issues for action, the Committee draws attention to the fact that the Assembly will also be dealing with other urgent and continuing issues in different ways, e.g. in discussion of the major concerns and particularly in the Reference Committees (which will review the work of the Council and formulate statements and resolutions).

The following list of issues is recommended for the programme of the Assembly.

1. *An issue to be raised by the churches through the pre-Assembly process*
2. *An issue to be raised by the churches through the pre-Assembly process*
3. *Good news to the poor*

The proclamation of the gospel as “good news to the poor” raises questions about the solidarity of rich and poor in developing a society where the signs of the kingdom are made manifest, the broken-hearted are healed, the hungry are fed and the captive are set free.

4. *Towards a common profession of faith*

The search for a common profession of faith is a consequence of our essential commitment to the unity of the Church. Integral to this is the work done which seeks to express agreement on baptism, eucharist and ministry and which has implications for catechetical and liturgical practice.

5. *Witness in unity*

New ways are being found to manifest Christian unity as the Church fulfills its missionary vocation to confess Jesus Christ as the Life of the World. The churches have new opportunities for common witness which grows out of unity and which fosters deeper unity. The churches are also called upon to learn from and share with neighbours of other faiths.

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\* A summary of the discussion is being sent by the General Secretary to the member churches.



6. *Ecumenical sharing of resources*

The cycle of domination and dependence must be broken and new relationships of sharing created between churches. This provides a new basis for relationships in mission and for diakonia and interchurch aid.

7. *The struggle for peace and disarmament in the nuclear age*

The churches are called to act and demonstrate their commitment to disarmament and the peaceful resolution of national and international conflicts. Christians working in scientific and political fields are particularly urged to engage their energies and skills in the pursuit of peace.

8. *Towards a more just international and economic order*

The churches' understanding of the fullness of life leads them to expose and oppose dehumanizing forces of oppression and exploitation, and to work for more justice for all. Thus they are called to mobilize effective action where transnational corporations are engaged in oppressive practices and to work for the establishment of a new international economic order.

9. *The challenge of science and technology*

The churches are called to respond to the new world view presented by science and technology and to work for accountability and social controls. They should call attention to the dangers of new techniques of manipulating life, such as genetic engineering, to the exploitative power of technology and to the threat of new weapons of destruction. They should urge the harnessing of science for peace.

10. *Combating racism*

The churches must respond to the new challenges of racism in the 1980s, including land rights, national security, economic and political repression, racial discrimination and the exploitation of indigenous peoples.

11. *Community of women and men in the Church*

Real partnership between women and men in the churches' life has been discussed by groups in all parts of the world. Now there is widespread eagerness to respond to the yearning that this partnership be more fully realized in the churches' theology, language and life in community.

12. *The Church as a learning community*

In a time of strong denominational thinking, churches must develop and encourage opportunities for ecumenical learning. Christians need support in exploring patterns of sacrificial living. They need to develop witnessing and

ministering communities. The Assembly itself could become a case-study of a learning community.

### *13. Credible Christian communication*

As the international opportunities and injustices of present communication structures and technology become clearer and our understanding of communication as a defining social and cultural force becomes broader, the churches are challenged to test again whether they communicate their message in a way that is consistent with the gospel and effective for ecumenical learning.

### *14. The struggle for human rights*

The denial of basic rights and freedoms is increasing in many parts of the world. Imprisonment of people on political grounds, new forms of torture and repression, the arbitrary removal of peoples, the increasing number of military governments and dictatorships, all call for vigilant monitoring and effective action by the churches. The rights of migrant peoples are often violated in legislation and practice. The suppression of human rights has also led to a worldwide refugee disaster which calls for intensified efforts by the churches in relief, advocacy and reconciliation.

### *15. Health, healing, and wholeness*

The churches must be engaged as healing communities in the struggle against the inter-related issues of hunger, poverty, injustice and disease, to reach beyond survival to a more abundant life. They must also challenge their respective governments to provide adequate, appropriate and affordable medical services for all persons. The churches in many parts of the world have a role to play in providing models of medical services that care for the whole person.

Following discussion, Ms Webb, on behalf of the Assembly Preparations Committee, proposed that, at its meeting in Vancouver at the end of October 1981, the APC draw up a new list of ten issues (including two open items), restricted to items ready for action, for final endorsement by the Executive Committee in February 1982. This was **agreed** and Central Committee members were invited to communicate suggestions for the consideration of the APC.

## **VII. Worship at the Assembly**

The Committee had a preliminary discussion on worship and wishes to report certain comments and recommendations. Every Assembly has had some distinctive characteristic derived from its worship life. Similarly, other



major WCC gatherings are recalled with some reflection of the acts of worship that have been an integral part of those events. Each has passed on to ecumenical history elements of its worship life. It is not our purpose now to review that history nor its critiques, but rather to concentrate on the special opportunities that the Assembly in Vancouver offers.

### 1. *The shape of worship*

The flow of programme sessions will affect the nature of *daily worship*, which could take place in small work groups as well as larger gatherings, depending on the day's schedule. There should be movement in worship between small groups (where Bible study can take place as well) and the whole community gathering for worship.

Worship should not be a static element in the Assembly programme with too fixed forms, times and places, but it should flow through the Assembly with as much spontaneity as possible. What happens in the Assembly should find expression in worship.

The Committee stressed that in planning worship for the Assembly, attention should be given to ensuring that a significant number of women, as well as men, are asked to lead in worship.

Several *special occasions* stand out immediately: the opening worship on the first Sunday morning (there will also be a public celebration on that afternoon), the second Sunday (when, because of long weekend holiday in Canada, there will be little opportunity for Vancouver-based activities), and the closing worship.

*Music and the arts, symbols and images* will be crucial to worship at the Assembly. A "singing" Assembly will be a celebrative one and music needs special attention, because it can be the carrier of the mood of worship.

Because of the several different groupings of participants in the programme, it is important to ensure that worship is *a unifying force* in the life of the Assembly. Known and repeated liturgical elements will provide for continuity and points of reference in the flow of worship through the Assembly.

*Proclamation of the word* must also be included in the pattern of worship.

### 2. *Worship and the theme*

Worship needs to be planned in transparent relation to the theme and the Bible studies, making maximum use of images and symbols. The implications of the theme in relation to the specific Canadian context need to be articulated in Assembly worship.

- a) The celebration of life is the liturgical "lifting up" of basic human existence both as individual and society, persons and community. We

come together to affirm Jesus Christ and who we are in him, in worship and sacrament. By doing this the Assembly community will manifest in a deeper way its charismatic, doxological and ecclesial qualities.

- b) The manner in which we express this “lifting up” will, hopefully, be the way of conveying strongly some of the underlying meanings and messages of this Assembly. Certainly this can and will be done with the use of symbols and words and all the vehicles of powerful expression available to us.

### 3. *Eucharistic celebrations*

The deep significance of the eucharist for the understanding of the theme means that we must give special attention to the place and style of eucharistic celebrations in the life of the Assembly, their forms and frequency.

One of the major emphases of the ecumenical movement is the centrality of the eucharist in the life, mission and service of the churches. As churches review their commitments to social order, human relationships, justice and solidarity they do so while gathered at the Lord’s table — often suffering because it is not yet a common table. However, in the context of common intercession, witness and service, the eucharist stands as cornerstone of their life together as members of one universal Church.

Provision should be made for daily celebrations of the eucharist according to different rites and traditions. Any eucharistic celebrations in the Assembly agenda should be given parity of time and treatment in the preparation of the programme.

### 4. *Recommendations*

On the recommendation of the APC, the Central Committee **agreed** that:

- a) A Worship Committee be appointed as a committee of the Central Committee, with the understanding that the Moderator of the Worship Committee would be an ex-officio member of the APC. The Nominations Committee will bring a proposal for membership of this Committee later in the meeting.

The Worship Committee would assume the following responsibilities:

- opening worship on the morning of the first day, closing worship on the last day, and any other formal worship services planned for the Assembly;
- daily worship in plenary or smaller groupings according to the daily schedule;
- provision for daily eucharist in one or more locations;
- collecting and editing of worship materials including consideration of a worship book published especially for the Assembly;



— designing and providing material for an overall pattern of Bible study, integrating such study in the small groups and in plenary.

- b) The Faith and Order Commission be requested to review the “Guidelines for Eucharistic Celebrations at Ecumenical Gatherings” (Appendix V) in the light of the Faith and Order statements on baptism, eucharist and ministry; that this review be conducted with reference to the forthcoming Orthodox consultation on the Assembly theme; and that a report be made to the Central Committee in 1982.

## VIII. Assembly programme

### 1. *Calendar*

The retiring Executive Committee will meet 21-23 July 1983. Arrival and registration for the Assembly will be on 22-23 July 1983. The opening worship will be on Sunday morning, 24 July, and the Assembly will close with worship on Wednesday afternoon, 10 August. The new Central Committee will meet 11 and 12 August.

### 2. *Shape of the Assembly*

The Committee has given considerable thought to the method of working in the Assembly based on proposals made by Central Committee in 1980. We have tried to design a pattern which will provide a clear flow between the phases and groupings in the life of the Assembly.

The programme will be divided into three phases:

- a) 5-6 days of presentation of the theme and major concerns in plenaries and discussion in small groups and clusters of small groups;
- b) 5-6 days on issues and Assembly business in issue groups and committees;
- c) 4 days of reports and recommendations to plenary from clusters, issue groups and committees.

Participants will be meeting in five groupings:

	<i>Composition</i>	<i>Purpose/function</i>
(1) Small groups	ca. 60 groups of 25 persons each, grouped to provide diversity	home base during entire Assembly for worship, Bible study, sharing of experiences, etc.  during first phase, discussion of theme and one major concern for input to clusters

	<i>Composition</i>	<i>Purpose/function</i>
(2) Clusters	ca. 7-8 small groups assemble in a cluster; ca. 2 clusters on each concern for a total of 8 clusters	during first phase, discussion of theme and concern for report to plenary
(3) Issue groups	persons not in committees, assigned to groups on basis of interest indicated in advance	during second phase, discussion of one issue and recommendations to plenary
(4) Committees	persons appointed to committee membership (ca. 200)	during second phase, prepare recommendations to plenary on business matters (Finance, Nominations, Reference, Message, Programme Guidelines, etc.)
(5) Plenaries	All participants	presentations on theme, concerns, issues; business sessions to act on reports and recommendations

## IX. Participants

The Committee reviewed the probable size of the Assembly in the light of the provisions of the Constitution and Rules for different categories of Assembly participants as follows:

### 1. *Delegates*

By 30 July 1981, 32 of 300 member churches had submitted the names of their delegates, resulting in a total of 102 out of 780 delegates appointed. Reminders have been sent to the member churches that names of delegates should be submitted by the end of September 1981. Before the Executive Committee meeting in February 1982, the delegate list will be analyzed to determine whether the churches have complied with the criteria for delegate selection in terms of women/youth/local pastors, etc.

### 2. *Assembly participants*

#### *Entitled to speak and vote*

- a) Official delegates 930 max.



*Entitled to speak but not to vote*

b)	Retiring members of Central Committee not appointed as delegates	ca. 25
c)	Representatives of associate member churches (one per church)	31
d)	Advisers	90 max.
e)	Fraternal delegates (one per organization)	
	Regional conferences of churches	7
	Associate national councils	31
	Councils related to CWME	30
	Confessional bodies	11
	Anglican Consultative Council	
	Baptist World Alliance	
	Disciples Ecumenical Consultative Council	
	Friends World Committee for Consultation	
	General Conference of Seventh-Day Adventists	
	Lutheran World Federation	
	Mennonite World Conference	
	Old Catholic International Organization	
	Reformed Ecumenical Synod	
	World Alliance of Reformed Churches	
	World Methodist Council	
	World ecumenical organizations (historically related or in close working relationship with the WCC)	17
	Christian Peace Conference	
	Diakonia	
	Ecumenical Development Cooperative Society	
	Fellowship of the Least Coin	
	Frontier Internship in Mission	
	International Christian Youth Exchange	
	International Confederation of Christian Family Movements	
	International Fellowship of Reconciliation	
	Syndesmos	
	UNIAPAC	
	United Bible Societies	
	World Alliance of YMCAs	
	World Association for Christian Communication	
	World Collaboration Committee for Christian Lay Centres, Academies and Movements for Social Concern	
	World Day of Prayer	
	World Student Christian Federation	
	World YWCA	

f)	Delegated observers of non-member churches	
	Roman Catholic Church	20
	Others (on invitation, one per church)	10 (estimate)

*Not entitled to speak or vote*

g)	Observers	
—	Councils in working relationship with the WCC but not affiliated (one per council)	34
—	Other Christian organizations (one per organization):	16
	Asian Church Women's Conference	
	Association of Christian Institutes for Social Concern in Asia	
	Association of Christian Lay Centres in Africa	
	Campus Crusade for Christ International	
	Conference of Ecumenical Associations of Directors of Academies and Laity Centres in Europe	
	Inter Varsity Fellowship	
	Lausanne Continuation Committee on World Evangelization	
	Nordic Ecumenical Institute	
	Roman Catholic organizations	
	Societas Oecumenica	
	Taizé	
	World Christian Temperance Federation	
	World Evangelical Fellowship	
	World Union of Catholic Women	
	World Vision International	
	Youth for Christ International	
—	International organizations (one per organization)	12
	Amnesty International	
	FAO	
	ILO	
	ICRC	
	LICROSS	
	UNCTAD	
	UNESCO	
	UNHCR	
	UNICEF	
	UN Special Committee on Apartheid	
	UN Special Committee on Decolonization	
	WHO	



- Ecumenical Centre colleagues: 4
  - Brethren Service Commission
  - Ecumenical Patriarchate — Geneva representative
  - Moscow Patriarchate — Geneva representative
  - UPCUSA/PCUS/UCC — Geneva representative
- Other religious bodies
  - Reorganized Church of Jesus Christ of Latter Day Saints (request)
  - Unitarian Universalist Association (request)

h)	Guests (persons invited as individuals)	50
	Guests from other faiths	15
	Others	
i)	Stewards	200
j)	Staff	150
k)	Coopted staff	150
l)	Accredited visitors	1,000
m)	Accredited press (including technicians)	1,000

#### Summary

Delegates	max. 930	
Entitled to speak, not vote	max. 272	
Not entitled to speak or vote	max. 132	
	<hr/>	1,334
Staff and stewards		500
Accredited visitors		1,000
Accredited press (including technicians)		1,000
		<hr/>
		3,834

### 3. *Matters requiring Central Committee action*

#### a) *15% category*

This category is intended to provide better balance among the total list of delegates appointed by member churches. Member churches will be asked to submit names of persons for consideration in the 15% category by January 1982. The Executive Committee in February 1982 would then recommend certain persons to the member churches for appointment as members of their delegation. No one will be appointed without the endorsement of his/her church.

The Committee on the General Secretariat recommended a change in the WCC Rules (III.1.3) regarding the criteria and procedure for appointment of

delegates in the 15% category: 24 hours' notice having been given, the Central Committee **agreed** that rule 3.2.d be amended to read as follows: "proportions of women, youth, lay persons and local pastors".

On the recommendation of the APC, the Central Committee **agreed** that the following criteria be adopted for the allocation of seats in the 15% category:

- Persons whose appointment would improve the balance among delegates according to the criteria established with regard to women, youth, lay persons and local pastors.
- Persons whose appointment would correct the imbalance inherent in the seat allocation with regard to certain confessional or regional groups (e.g. under-representation from Latin America and countries where there are few or no independent member churches; over-representation of Reformed/Presbyterian churches).
- Others whose particular background and experience would be important, such as ecumenical groups related to the churches, disabled persons, religious communities, etc.

On the recommendation of the Committee on the General Secretariat, the Central Committee **agreed** that in the appointment of delegates in this category, priority be given to women, youth, lay persons and local pastors to improve the balance among delegates according to the criteria established by Central Committee in 1980.

b) The Committee on the General Secretariat had suggested a number of changes in the list of participants. With these changes, the Committee recommended approval of the list of fraternal delegates and observers for participation in the Assembly. The Central Committee **accepted** this recommendation.

It was **noted** that the Committee on the General Secretariat had expressed concern that the total number of participants was so large and had felt that every effort should be made to limit the numbers.

c) On the recommendation of the APC and the Committee on the General Secretariat the Central Committee **agreed** to authorize the Executive Committee:

- to review and amend this list with regard to the churches and organizations to be invited to send fraternal delegates or observers; and
- to issue invitations to the advisers, guests and representatives of other faiths.

d) On the recommendation of the APC and the Committee on the General Secretariat, the Central Committee **agreed** that churches which become members of the WCC between now and the Assembly be allocated seats according to their membership and the criteria approved by the Central Committee.



## **X. Conclusion**

As the Central Committee will see by the above report, the main focus of our attention so far has been upon the preparatory process for the Assembly, the plans for which are now in a final stage. Our suggestions about the major concerns and issues in the Assembly are more tentative and we would welcome full discussion and guidance from the Central Committee as we move into the next stage of fuller plans for the programme of the Assembly itself.

The Central Committee **received** the report of the Assembly Preparations Committee and **accepted** its recommendations as indicated.

On a motion proposed by Ms Webb, the Central Committee further **agreed** that all plans for programmes, publications and meetings intended by units or sub-units to be within the context of Assembly preparation be submitted to the Assembly Preparations Committee for consideration and recommendation to the Executive Committee.

1. For Sixth Assembly budget, see under Report of the Finance Committee and Appendix IX.
2. A number of comments and recommendations on Assembly preparations were made in the Unit I and III Committees (Reports, pages 63 and 95).

### **REPORT OF THE COMMITTEE ON THE GENERAL SECRETARIAT**

At the request of the Moderator of the Committee on the General Secretariat, the report was presented by Dr Wedel. In addition to the sections on applications for membership and affiliation, the reports of the Moderator and General Secretary, and Sixth Assembly matters, contained elsewhere in the minutes (pp. 4, 5 and 35), the Committee reported as follows:

#### **I. Relationships with Christian World Communions**

1. The meeting of the Central Committee in Kingston, Jamaica, 1979 agreed: "To encourage the General Secretary to explore maintaining and strengthening appropriate liaison with such Christian World Communions as may be interested in building closer overall relationships, and to make maximum use of existing constitutional provisions for Christian World Communions' involvement in developing WCC policies."
2. The first consultation of this kind occurred between representatives of the WCC and the Lutheran World Federation 11-14 May 1981. The Com-

mittee on the General Secretariat heard a report of the positive response to this Consultation at the recent meeting of the Executive Committee of the LWF, in Turku, Finland.

The Committee on the General Secretariat

received with appreciation the aide-mémoire from the ad hoc consultation, held 11-14 May 1981, between representatives of the WCC and the LWF;

noted with satisfaction that the LWF, being the confessional body with the largest central organization in Geneva and with several programmes parallel to those of the WCC or directed towards the same partners, intended its programmes not as a duplication of the activities of the WCC, but rather as aiming at a constructive complementarity;

commended to the General Secretary the many recommendations for more effective coordination of the work of the WCC and the LWF, aiming at a greater degree of ecumenical sharing and enrichment in the life of the member churches;

urged that in this line of collaboration and coordination immediate attention be given to the process of preparing for the WCC Assembly at Vancouver 1983.

3. The Committee encouraged the General Secretary to initiate conversations, where possible, with other Christian World Communions on a bilateral or multilateral basis.

Ms Castrén said that the LWF Executive Committee had been enthusiastic about collaboration with the WCC. The theme of the LWF Assembly in 1984, "In Christ, Hope for the World", related to the WCC Assembly theme and collaboration in the preparation of material for both Assemblies would be helpful, particularly for countries where there are Lutheran churches.

## **II. Relationships with Eastern Orthodox churches**

The Committee on the General Secretariat:

1. Received with appreciation the report of the WCC consultation with representatives of Eastern Orthodox churches held in Sofia, 23-31 May 1981, noting that this meeting was the fruit of intensive preparatory efforts since the Central Committee meeting in 1979;

2. Gave general endorsement to the recommendations made in the report and which can be grouped in three different categories:

- a) those which should be commended to the General Secretary for immediate implementation, including in particular the recommendations regarding:
  - preparations for the Assembly in Vancouver;



- the recognition of Orthodox concerns and priorities in the programmes of the WCC;
  - Orthodox presence on the staff of the WCC;
  - Orthodox participation in the drafting of WCC documents;
  - Orthodox participation in major responsibilities at WCC conferences;
  - efforts to strengthen the presence of Orthodox thinking in WCC activities;
  - and regular meetings of Orthodox representatives during sessions of the General Assembly and the Central Committee;
- b) those which concern changes in the Constitution and Rules of the WCC and thus need more careful study, including in particular:
- the recommendation to adopt Greek as one of the working languages of the WCC;
  - the matters regarding the proportional representation of Orthodox churches on official WCC bodies and the nomination of Orthodox representatives;
  - the recommendation with theological and ecclesiological implications, i.e. the reference to baptism in the Basis of the WCC, the procedure used for adoption of documents reflecting the emerging ecumenical consensus on doctrinal issues.

While the first two of the above-mentioned points should be commended to the General Secretary for follow-up and report to the Executive Committee in February 1982, the last group of recommendations should be referred to the meeting of the Plenary Commission on Faith and Order, to be held in Lima, Peru, January 1982, for consideration and advice;

- c) those which call for intensive and in-depth theological study and reflection, including in particular the observations made regarding the Orthodox understanding of ecumenism and the experiences and problems arising for Orthodox churches from their participation in the WCC; the respective parts of the report should be referred to the General Secretary with the expectation that they will be examined further by the Orthodox Task Force for later report to the Executive Committee.

The Central Committee **accepted** these recommendations.

### III. Joint Working Group

On the recommendation of the Committee on the General Secretariat, the Central Committee **agreed**:

1. To urge the member churches and/or regional or national councils to translate the study document "Common Witness", with a view to achieving a wider distribution of this instrument for education in ecumenical awareness.

2. To ask the Joint Working Group:
  - a) to study the question of religious liberty in order to reach increased understanding of religious liberty (and connected issues, such as proselytism) and to seek joint consultation and action in meeting religious liberty problems when they arise;
  - b) to give account of the present ecumenical situation, including problem areas, and explore positive interim steps in the areas of common faith and witness;
  - c) to explore solutions to the problem of "reception" of ecumenical agreements with a view to strengthening their ecumenical and "convergence" impact.
3. To request the February 1982 consultation regarding the ecumenical significance of councils of churches to explore the ecumenical implication of Roman Catholic membership in national and regional councils of churches.

#### **IV. Communication Department**

The Committee discussed the tasks and aims of the Communication Department. The Department wishes to make its role more creative and effective in articulating the aims and work of the WCC. The desirability was confirmed of developing a Communication Department which is not only "Geneva centred" but also reflects the thinking, concerns and activities of the churches. The Communication Department is commended for and is encouraged to continue its development of a clear rationale regarding its work and ecumenical thrust.

The interconnections between the various sections of the Communication Department were explained and special attention was given to the publications section, where the person in charge also serves as Deputy Director of the Communication Department. The "new mandate" of the EPS has not been implemented yet, awaiting the arrival of the new editor.

Some half a million Swiss francs are being set aside for pre-Assembly publications/publicity activities, e.g. books on the Assembly theme, the work of the WCC since Nairobi, the life of the Canadian churches. Various audiovisual materials and exhibitions are also being prepared.

Press briefings are being planned in connection with the visitation programme and the meetings of the Assembly Preparations Committee.

Assurance was given regarding the Orthodox contribution in providing a theological interpretation of the Assembly theme. Following a planned symposium, a publication is intended, based on patristics, iconography, hymnology and spirituality. It is hoped that a preparatory booklet regarding the Orthodox Church will also be produced.



The Committee agreed that it is vital for all Sixth Assembly participants to get as much published information as possible regarding the WCC Assembly, prior to the Vancouver meeting.

The Committee agreed that broad media representation should be encouraged from *all* parts of the world. With this in view, financial provision should be made to assist in getting to Vancouver journalists and other media workers, who would perhaps otherwise find it impossible to attend. This would contribute to the broadest possible coverage of the Assembly event.

On the request of the Committee on the General Secretariat, the Central Committee **agreed** to encourage member churches to take seriously the study, "The Search for Credible Christian Communication", not only to improve WCC member church communication, but also to improve the effectiveness of communication from and between the churches.

## V. Ecumenical Institute Bossey

The Committee:

received with deep satisfaction and appreciation the report of the Ecumenical Institute Bossey;

noted with joy the intensive work carried on by the staff through the Graduate School and the various consultations and programmes held at Bossey; the enrichment of spiritual life through worship and Bible study; and the prospect of having two sisters from the Grandchamp community whose presence and sharing in prayer life will surely contribute towards the total life and work of Bossey;

appreciated the significant improvement of the financial situation and especially the financial stability made possible by the support of many donors, the Kirchlicher Entwicklungsdienst, and the income from the Kunett Fund for Scholarships and the Endowment Fund;

expressed the hope that strong support would continue and urged continuing support to increase the Endowment Fund;

formulated the wish that continuous efforts be made:

- a) to get greater regional participation, especially in the Graduate School; and
- b) to keep in touch with the graduates and make an appraisal of their ecumenical engagement and contributions to the total task of the advancement of the ecumenical cause.

Dr Nissiotis expressed the hope that the Central Committee meeting in Dresden would encourage the state authorities to allow students from the GDR to participate in the Graduate School.

## **VI. New York Office**

The Committee received with appreciation the report of the New York Office, which was presented for information and required no action. In discussing the report it was noted that behind many criticisms of the WCC and its programmes was a lack of awareness of the implications of the gospel for daily life. This was an issue which the member churches should take seriously.

## **VII. Rules of debate**

On the recommendation of the Committee on the General Secretariat, the Central Committee **agreed** to accept a working guide to the existing rules for use in Central Committee business sessions in 1981 and 1982 (Appendix VI).

Special attention needed to be given to rules of procedure and debate for use at the Assembly, and the Committee on the General Secretariat recommended, and the Central Committee **agreed**, that steps be taken to study this matter and report to the Central Committee in 1982.

## **VIII. Study on the Community of Women and Men in the Church**

A number of recommendations addressed to the Committee on the General Secretariat by the Sheffield International Consultation on the Community of Women and Men in the Church were discussed. The response of the Committee appears on page 25.

The Central Committee **received** the report of the Committee on the General Secretariat and **accepted** its recommendations.

### **REPORT OF THE COMMITTEE ON UNIT I: FAITH AND WITNESS**

Bishop Harms presented the report of the Committee on Unit I, as follows:

#### **Introduction**

The Unit Committee received the staff report and referred it to sub-unit committees, expressing satisfaction at the cooperation of staff and at the complementary nature of programmes in the Unit as they address the Unit mandate of giving expression to the apostolic faith, of realizing visible unity and of bearing witness to this faith in the world.



The Unit Committee accepted the following reports together with their various recommendations and underlined the importance of continuing cooperation among all WCC sub-units.

## **I. Faith and Order**

1. "Baptism, Eucharist and Ministry": The Unit Committee shares the hope of the Faith and Order Standing Commission that the Lima plenary meeting of the Commission will be in a position to transmit the document to the churches with the appropriate requests for response. The Unit Committee recommends that each church be asked to make an official response, at a level carrying authority, taking positions and presenting comments on the matters in the document, as one step within a process of reception.

The Central Committee **accepted** this recommendation.

2. Unit I recommends the regular sharing of information arising out of the varied bilateral and multilateral theological dialogues, so that future work may go forward in full cooperation.

The Central Committee **accepted** this recommendation.

3. "Towards the Common Expression of the Apostolic Faith Today": The Unit Committee recommends the continuance of this important study along the lines indicated in the staff report.

The Central Committee **accepted** this recommendation.

4. "The Renewal of Human Community": The Unit Committee recommends this wide-ranging programme as placing the Faith and Order study of the unity of the Church in its wider context of issues and problems within the human community, a method which will also enable inter-relation with other parts of the Council's work.

The Central Committee **accepted** this recommendation.

5. The Unit Committee recommends that a special welcome be expressed for the fact that the next plenary meeting of the Faith and Order Commission will be held in the Latin American context, together with thanks to the host churches who are preparing to receive the Commission. It is anticipated that a full report on progress towards Church unity will be given to the Central Committee in 1982.

The Central Committee **accepted** this recommendation.

## **II. Commission on World Mission and Evangelism**

1. The Unit Committee received the preliminary draft of CWME's document "Mission and Evangelism: an Ecumenical Affirmation" with apprecia-

tion. Several contributions were made to improve the present draft. To carry on to completion the process of formulation of this ecumenical affirmation, the Central Committee is asked:

- a) to put on its agenda for 1982 the consideration and approval of the final draft of this affirmation;
- b) to invite members of Central Committee to send their comments to CWME and thus to participate in this process of common reflection;
- c) to ask CWME to continue the study of this document assuring the greatest possible participation of the various theological currents present in the member churches.

The Central Committee **accepted** these recommendations.

2. The Unit Committee has realized the missionary dimension of the theme of the Sixth Assembly “Jesus Christ — the Life of the World”. It suggests to Central Committee that CWME be requested, in the preparatory process, to devote special interest to elaborating some topics under this perspective, e.g.: How does Jesus Christ as the source of life relate to the creational life of humankind and how does this affect the way to approach people of other faiths or no faith? How does the affirmation that Jesus Christ is the source of life for the world relate to the promises of life to those who respond to Christ by faith? What are, in consequence of the Melbourne conference on “Your Kingdom Come”, the implications of the Assembly theme with respect to the gospel to the poor and to the missionary life-style of the churches/congregations? How is it shaped by the understanding that life is found in self-surrendering, self-emptying, for the sake of the kingdom? What do we learn for the Assembly theme from the experiences of Urban and Rural Mission, monastic vocations, and similar forms of Christian obedience?

The Central Committee **noted** these suggestions, which should be developed within the total preparatory process for the Assembly.

3. CWME will devote most of its time to participating in the process of preparation for the Assembly. To this end:

- a) its publication programme will concentrate on the significance of the theme for the evangelistic and missionary outreach of the churches and on the spelling out of the meaning of Jesus, the life of the world, for people of other religious or philosophical convictions;
- b) CWME offers in cooperation with DFI to organize meetings of Christians from similar contexts (such as churches living in Islamic contexts) to share their experiences of witness under the inspiration of the Assembly theme; this process should be continued after the Assembly to help churches in similar situations in their missionary calling;



- c) the next meeting of the CWME Executive in the United States will be organized as a visitation team to highlight the immediacy and relevance of the Assembly theme for the evangelistic concerns of the churches in the US;
- d) the Orthodox desk will help in facilitating the Orthodox participation in the preparatory process and will stimulate action and reflection on common witness to Jesus as the life of the world;
- e) Urban Rural Mission will help to assure that the experience gained in the participation of Christians in the struggle of the poor is incorporated into the Assembly preparatory process; a collection of experiences of the struggles for life and the enjoyment of life in Christ in those struggles will be published.

The Central Committee **noted** this information, on the understanding that these suggestions be fully discussed and related to the whole Council's preparation for the Assembly.

### III. Church and Society

#### A. *Public Hearing on Nuclear Weapons and Disarmament, Amsterdam, 23-27 November 1981*

The Unit Committee recommends to the Central Committee that it receive the report of Church and Society and the CCIA on the preparation for the international Public Hearing on Nuclear Weapons and Disarmament, a project requested by the Central Committee at its meeting in 1980. The Unit Committee approves the aims of the Hearing as formulated by the Planning Committee:

"On the basis of the common commitment by the churches to world peace based on justice the Hearing will aim:

- a) to make an assessment of the problems posed by the escalation of the nuclear arms race and the concepts of deterrence and limited nuclear war; and to examine the stalemate in efforts for nuclear disarmament and its causes;
- b) to help in the development of Christian thinking on some of the major issues;
- c) to search for ways in which churches, Christian groups and others can help promote a climate of thinking more favourable to nuclear disarmament and for practical ways by which they can most effectively contribute to it."

The Unit Committee asks the Central Committee to note that a Hearing group of 18 persons will conduct the Hearing, that the Bishop of Durham, the Rt Rev. John Habgood, will be the moderator, and that the Hearing will take

place in the Free University of Amsterdam, 23-27 November 1981. The Unit Committee is informed that all WCC member churches have been invited to send an observer, and that a total of 450 observers (including press) are invited to take part. The Unit Committee requests that the Central Committee endorse these plans.

Bishop Hempel commented that the plans for the Public Hearing were too general and expressed the hope that the Hearing would be able to translate the gospel of reconciliation into specific steps which would help churches in their actions on issues of nuclear weapons and disarmament. He also said it was important to concentrate on the question why it was so difficult to achieve any practical results in these matters. Bishop Harms asked that Bishop Hempel's remarks be minuted for the information of the Hearing organizers.

Bishop Mathews asked for more information about the procedure for the Hearing and about the type of witnesses to be invited. Dr Abrecht answered that the Hearing group of 18 members representing a great variety of disciplines and interests would interrogate 15 to 20 expert witnesses concerned with the ethical, political, military and technological issues involved. They would represent various sides of the current debates. The witnesses would submit in advance a brief statement on their points of view which would serve as the basis of their interrogation by the Hearing group. It was envisaged that the report of the Hearing would be in two parts: a short report issued in Amsterdam at the close of the Hearing and a longer report to the General Secretary early in 1982.

Prof. Grohs said he was glad to hear about the care given to the preparation of the Hearing and its reporting. Such care and attention was needed particularly with regard to the ways of reporting on major international conferences. He expressed misgivings about one specific publication following the conference on racism in the 1980s held in the Netherlands in June 1980. He requested that editorial procedures regarding such publications be reviewed and suggested a particular method of achieving closer coordination.

The Central Committee **accepted** these recommendations.

#### *B. WCC Programme on Energy*

The Unit Committee received a progress report on the WCC energy programme and on the results of the series of energy consultations in developing countries organized under the leadership of Mr Janos Pasztor, the staff consultant for this programme. The Unit Committee emphasizes the importance of the continuing energy debate, including the further discussion of the Central Committee's own statement on nuclear energy adopted in 1980 (Central Committee minutes, 1980, p. 47) in view of the likelihood that this issue will have a prominent place in the programme of the 1983 Assembly. The Unit



Committee recommends to the Central Committee that Church and Society be asked to present a full report on energy issues to the Central Committee in 1982 in preparation of the Assembly discussion of this topic as envisaged by the Assembly Preparations Committee.

The Central Committee **accepted** this recommendation.

*C. Report from the Consultation on Ethical and Social Issues in Genetic Engineering and the Ownership of Life Forms*

The Unit Committee requests the Central Committee to receive with appreciation the report from the consultation on "Genetic Engineering and the Ownership of Life Forms" and recommends that this report be commended to the member churches for study; that a letter be sent to the member churches, national academies of science and to specialized agencies of the United Nations calling their attention to the recommendations addressed to them on pages 33 and 34 of the report.

The Unit Committee notes that in accordance with the Central Committee decision of 1980 (Minutes, page 49) and the recommendations of the consultation itself, an Advisory Group has been formed to monitor the rapidly developing bio-technology field and that this Advisory Group will report their findings to the churches and to the next Assembly. The members of the Advisory Group are:

Prof. Charles Birch, biologist, Australia (Moderator)  
Prof. Allan Campbell, biologist, Stanford University, USA  
Prof. Jonathan King, molecular biologist, MIT, USA  
Dr Thomas Odhiambo, environmental biologist, Kenya  
Dr Traute Schroeder, geneticist, University of Heidelberg, FRG  
Dr Mary Seller, experimental biologist, London, UK  
Dr Gunter Scholz, plant biochemist, GDR  
One additional biologist or geneticist from Asia to be named

The Advisory Group will do its work through correspondence and will not meet unless called upon by the Assembly Preparations Committee.

The Unit Committee recommends to the Central Committee that the report of the consultation and the further reports from the Advisory Group be regarded as a contribution to the preparation for the Assembly theme on "Jesus Christ — the Life of the World", especially in relation to the discussion of the "genetic manipulation of life".

The Central Committee **accepted** these recommendations.

*D. Programme on Science Education*

The Unit Committee requests the Central Committee to note that a plan has been prepared by the Working Committee on Church and Society for a con-

sortium of educational institutions and individuals on the social and ethical implications of science education today, and that the Free University of Amsterdam in cooperation with the WCC has agreed to sponsor a seminar in 1982 on the preparation of curricula clarifying the ethical, social and cultural dimensions of modern instruction in science and technology. A small preparatory meeting will be held before the end of this year, to work out the plans for the seminar. The seminar will be financed by the scientific institutions and individuals participating in the consortium. The Unit Committee commends this plan to the Central Committee as an important step in the follow-up of the 1979 conference and the involvement of scientists and science faculties in the further ecumenical discussion of faith, science and society.

Bishop Harms asked that Prof. Mulder, Vice-Rector of the Free University of Amsterdam, be invited to speak about the planned programme on science education involving the cooperation of the WCC and the Free University. Prof. Mulder said that the Free University, in cooperation with the Sub-unit on Church and Society, would begin by contacting institutions and individuals concerned about the ethical issues in science education. This process would lead to a seminar of two or three weeks in September 1982 in Amsterdam, to prepare curricula and course material useful in academic teaching by interested science faculties, individual scientists and science students. He welcomed the cooperation between the Free University and the WCC on this interesting project.

The Central Committee **noted** this plan.

#### *E. Faith-Science consultation, December 1981*

The Central Committee in 1980 approved a plan for a study seminar on the theological issues in the faith-science discussion (Minutes, p. 49) and the Unit Committee informs the Central Committee that this seminar will be held in December 1981.

In preparation for this event a regional consultation on this issue has recently been held in Africa. The Unit Committee requests the Central Committee to take note of the following recommendation from the regional meeting in Africa:

“On the basis of our experience here we reaffirm the recommendation of the Third World delegates at the 1979 world conference on ‘Faith, Science and the Future’, that the WCC arrange further conferences on faith and science in different regions and varying cultural and economic situations. We recommend that such conferences be an important part of the preparations for the 1983 Assembly and that they give a dominant voice to the Third World. We also recommend that they include people knowledgeable in the practice, history and philosophy of science.”

The Central Committee **noted** this information.



*F. Regional Meeting of the Churches in the Socialist Countries of Eastern Europe*

The Unit Committee informs the Central Committee that at the request of churches in Eastern Europe, Church and Society has been asked to help prepare a regional follow up meeting to the MIT conference in Eastern Europe in May 1982. A planning group meeting in Dresden, 15 August 1981, has recommended that this meeting take place in Budapest and that about forty scientists, technologists and theologians be invited to take part. The theme suggested is "Science and Technology Serving the Life of the World" thus relating closely to the Assembly theme. This meeting involves no financial obligations in 1982 or thereafter.

The Central Committee **noted** this information.

His Holiness Karekin II said that there was no mention in the Church and Society programme for 1982 of a regional meeting on faith, science and the future which had been planned for the Middle East in March 1981, but which had been postponed because of the situation in Beirut. He urged that this meeting take place possibly in March 1982 in Beirut or Cyprus. His motion was seconded by Bishop Samuel and **carried** (with some abstentions).

*G. Meeting of the Core Group of Church and Society, 1982*

The Unit Committee notes that plans have been made for the meeting of the Core Group of Church and Society in June 1982. The meeting is likely to be held in India and the Working Committee has invited nine of its members to take part. The purpose of the meeting will be to summarize and evaluate the results of the Church and Society programme on faith, science and technology between the Nairobi and the Vancouver Assemblies, and to make suggestions to the Assembly regarding the future work of the Sub-unit on Church and Society.

The Central Committee **noted** this information.

#### **IV. Dialogue with People of Living Faiths and Ideologies**

*A. Recent activities*

The Unit Committee expresses satisfaction at:

- a) the June 1981 Hindu-Christian dialogue, which had been the first of its kind under WCC auspices and had produced a report which would be of help to local churches and their neighbours in many parts of the world;
- b) the June 1981 meeting of the Consultation of the Church and the Jewish People (CCJP); the "Guidelines on Jewish-Christian Dialogue" adopted by the CCJP would be reviewed and commented upon by the

DFI working group in December 1981 before eventual submission to the Executive Committee or Central Committee in 1982.

The Central Committee **noted** this information.

*B. Forthcoming meetings*

The Unit Committee takes note of:

- a) the postponement of the proposed Christian-Muslim dialogue from October 1981, probably to March 1982 at the wish of the Muslim co-sponsors, the World Muslim Congress;
- b) the potential importance of the December 1981 meeting on "Churches among Ideologies", especially with a view to recommendations concerning WCC involvement in the issue of ideologies being addressed by the DFI working group to the Executive Committee or Central Committee in 1982.

The Central Committee **noted** this information.

*C. Pre-Assembly preparations*

The Unit Committee recommends to the Central Committee:

- a) that proposals of the DFI working group should be given to the Executive Committee 1982 on nominations for participants of other faiths and the potential contribution of such people to the Assembly;
- b) that pre-Assembly visitations and consultations in all regions of the world should not neglect contact with people of other faiths, where this is possible;
- c) that the June 1982 consultation on Pacific cultures should complement the Pacific visitation plans to be decided by PCC, ACC, NZCC, etc.; long-distance travellers from e.g. the Americas, East Asia, Australasia or Africa might be involved in both the consultation and the visitation;
- d) that advance planning of the January 1983 multilateral dialogue should be entrusted to the DFI working group with the request that participants should include eventual guests to the Assembly who should be chosen, where possible, in consultation with appropriate international bodies of people of other faiths; it was hoped that the multilateral dialogue and the Assembly itself would be occasions for DFI to give renewed attention to relations with Buddhists.

The Central Committee **accepted** these recommendations.

*D. Cooperation with other sub-units*

The Unit Committee takes note of and welcomes:

- a) the attention given to attitudes and relationships with people of other faiths and ideologies in various parts of the CWME draft statement on mission and evangelism;



- b) the renewed interests of Church and Society in dialogue with ideologically committed people; cooperation and consultation with DFI were seen as desirable;
- c) the continuing cooperation with CICARWS and other sub-units concerning Christian-Muslim relations;
- d) the cooperation with the Sub-unit on Education in the recent consultation on "Christian Participation in Education in a Multi-Faith Environment".

The Central Committee **noted** this information.

#### *E. Possible future work*

The Unit Committee recognizes:

- a) that a need exists for inter sub-unit discussion, for example with the Youth Sub-unit, on ecumenical attention to new religious movements;
- b) that proposals from the joint meeting of DFI staff and the staff of the Vatican Secretariat for Non-Christians focused on annual meetings of both staffs and on preparation of a joint theological consultation on Christian-Muslim relations, probably to be held in 1984.

The Central Committee **noted** this information.

### **V. Study on the Community of Women and Men in the Church**

A number of recommendations addressed to the Unit I Committee by the Sheffield international consultation on the Community of Women and Men in the Church were discussed. The response of the Unit Committee appears on page 18.

The Central Committee **received** the report of the Unit I Committee and **accepted** its recommendations.

## **REPORT OF THE COMMITTEE ON UNIT II: JUSTICE AND SERVICE**

The report of the Committee on Unit II was introduced by Dr Campbell.

### **I. Christian Medical Commission (CMC)**

On the recommendation of the Unit Committee, the Central Committee **agreed** to adopt the following minute and resolution:

The Central Committee listened with great interest to the report of the Christian Medical Commission (CMC) on its study programme on the "Christian Understanding of Health, Healing and Wholeness" and on the other concerns and activities of the Commission. The Central Committee understands that the cycle of regional meetings on the study is not yet complete and that a final report of the study will be submitted to the Central Committee meeting of 1982. This final report by the CMC will include a report on biblical and theological reflections as well as guidance for action by the churches in the healing ministry.

The Central Committee therefore resolves that:

1. Its members as well as member churches be urged to help interpret, influence, initiate and support activities which will promote health, healing and wholeness in their communities and nations;
2. Its members as well as member churches be urged to support and encourage the continuation of the reflection and study of the churches in the area of health, healing and wholeness, to discover renewal in the healing mission and ministry of the congregation, and to share with others and with CMC the insights of those engaged in healing service;
3. Its members be urged to help CMC enlarge its network by recommending persons, groups and organizations whose experiences can be shared;
4. Member churches be urged to appreciate more fully the healing imperative in reaffirming and supporting those persons and groups working to combat poverty and injustice and in promoting their dignity; and
5. WCC units and sub-units remain alert to concerns and issues of the CMC which relate to their own concerns, continue to be open to CMC initiatives, and collaborate in programmes, contacts and visitations.

Following the previous action taken by the Executive Committee in February 1981 (Minutes, p. 12), as well as by the CMC in May 1981, the Unit Committee further recommended and the Central Committee **agreed** that:

1. The present mandate of the CMC should be extended until such time as decisions about programmes in the post-Assembly period are taken by the Central Committee;
2. The review of the CMC programme, which, according to the present mandate, is called for in 1982, would take place in the context of the Assembly and post-Assembly decisions as for all WCC sub-units. There would be no need for a special review



committee. The CMC Commission and its executive committee were encouraged to submit to the Central Committee, as part of this review, their own evaluation of the past work of the CMC, making specific recommendations for the continuation of the work of the Commission.

## **II. Commission on Inter-Church Aid, Refugee and World Service (CICARWS)**

The Unit Committee considered and received the summary report on the work of CICARWS, highlighting a number of activities which illustrated opportunities for ecumenical sharing of resources and solidarity among the churches.

The Unit Committee also received a progress report on the Project List review and encouraged staff to proceed in the directions suggested.

Finally, the Unit Committee considered the document "The Churches and the World Refugee Crisis" (see page 79). Given the importance of the problems reviewed and presented in the document, the Unit Committee recommended and the Central Committee **agreed**:

1. That the statement be widely circulated to the member churches together with the background paper for study and action;
2. That the member churches be asked to take up the issues raised in the statement and the background paper, whenever appropriate, with governments and/or other authorities concerned;
3. That the refugee issue be brought to the forthcoming Sixth Assembly in various ways, i.e. exhibitions, films and/or similar audiovisual presentations and that the active participation of refugees themselves be ensured at the Assembly to expose the fate of an increasingly large section of the world population called "the refugees".

## **III. Commission of the Churches on International Affairs (CCIA)**

The Unit Committee received with appreciation the report of CCIA activities. It approved the directions of the Sub-unit and encouraged the staff to expedite the plans in formation. It expressed appreciation for the work of the staff.

The Unit Committee calls the attention of the Central Committee in particular to the following observations:

1. The CCIA should communicate to the UN General Assembly WCC support for the Draft Declaration on the Elimination of all

Forms of Intolerance and of Discrimination Based on Religion or Belief. The Unit Committee appreciates the Commission's encouragement of the joint NGO resolution in support of the Draft. The Unit Committee commends the Declaration to the churches and encourages them to work for its acceptance at the national and international levels.

2. The CCIA, in cooperation with member churches, as part of its ongoing programme on human rights, should continue to give special attention to people whose rights are denied because of their convictions.

3. The Unit Committee expressed deep appreciation for the work done in preparation for the International Public Hearing on Nuclear Weapons and Disarmament to be held in November 1981. It expressed the hope that this Hearing would be an important means for influencing governments on this question. It is confident that the findings of the Hearing will be well received among the churches and the world at large.

#### **IV. Commission on the Churches' Participation in Development (CCPD)**

The Unit Committee fully discussed and received the report of CCPD. In this connection, special attention was given to the final phase of the Unit-wide programme on Transnational Corporations (TNCs) as well as to the ongoing work in the area of political ethics with the understanding that fuller reports will be brought to the Central Committee in 1982.

#### **V. Programme to Combat Racism (PCR)**

The Unit Committee considered and received the report of the PCR, a report on the proposed consultation on the churches' involvement in Southern Africa, and the separate report on a WCC team visit to Australia.

The Unit Committee had high praise for the report on the team visit to Australia, pointing out that this report is important to the Aboriginal people because it puts their point of view before the public in a way never achieved before.

The Unit Committee wants to place on record the thanks of the WCC to the Aboriginal people and their organizations, as well as to the Australian Council of Churches for the hospitality and for all the help given to the WCC delegation.



On the request of the Unit Committee, the Central Committee **agreed** to endorse the recommendations included in the report, especially regarding international action, i.e.:

1. That the WCC, through its member churches, seek to direct international attention to the racism of the Queensland and Western Australian governments and the constitutional responsibilities of the Australian government. The forthcoming Commonwealth Heads of Government meeting and Commonwealth Games to be held in Australia would provide opportunities for the churches to bring to the attention of Commonwealth countries, especially from Africa and Asia, the situation of Aborigines in Queensland;
2. That the WCC investigate the possibility of delegates from the International Commission of Jurists, the UN Human Rights Commission and Amnesty International making similar visits to Australian Aboriginal communities;
3. That the World Council of Churches' Commission on International Affairs and other sub-units be requested to inform member churches of the plight of Aboriginal communities in Australia.

On a proposal by Mr Bena-Silu, the Central Committee also **agreed** to request the General Secretary:

1. To forward the report of the World Council of Churches on the visit to the Aboriginal peoples to the Secretary General of the United Nations, and to the various regional organizations such as the OAU;
2. To report to the next Central Committee on the follow-up;
3. To write officially to the Australian Council of Churches to express the gratitude of the Central Committee for the courageous attitude which it has adopted with regard to the struggle of Australian Aborigines for justice.

In the discussion of this section of the Unit Committee's report, Ms Webb, who had been a member of the team, spoke of the visit to "the hidden people of Australia". It had been a privilege to share their dreams and their sufferings. They had a deep spiritual heritage and their religious view of life was new and enriching, but the team had been shocked by the extent of their malnutrition and disease.

Ms Skuse, on behalf of the Australian Council of Churches, expressed appreciation for the hard work, commitment and sensitivity of the team. The Australian churches were grateful to the World Council, and particularly PCR, for their cooperation.

Canon Elliott spoke of his concern about certain features of the Special Fund to Combat Racism. He asked that the issue of violence,

non-violence and the struggle for social justice be added to the programmatic categories for the work of PCR in the 1980s. Dr Raiser pointed out that this concern, which related not only to PCR but also to disarmament and militarism, was an integral part of the action-reflection process on political ethics. This had been fully discussed in the Unit Committee and an interim report would be presented to the Central Committee in 1982.

## VI. International Year of Disabled Persons (IYDP)

On the recommendation of the Unit Committee, the Central Committee **adopted** the following resolution regarding the International Year of Disabled Persons:

Millions of people are prevented from enjoying fully the rights and opportunities in the communities in which they live because of physical and mental disabilities and society's reaction to them.

The Central Committee recognizes that Christians and churches, though they have in the past been concerned with both the physical and spiritual care of disabled persons, have not always made available opportunities for their full participation in the Christian fellowship. We have often failed to recognize them as whole persons and have thus denied the wholeness and unity of the family of God, as well as denying them justice.

In the light of the Nairobi statement (*Breaking Barriers, Nairobi 1975*, pp. 61-62) and the Executive Committee statement and appeal 1981 (Minutes, February 1981, pp. 26-27) the Central Committee:

- reaffirms its commitment to the conviction that full and unconditional acceptance of disabled persons in the life, witness and service of the Church is a significant requirement for its unity and wholeness;
- urges member churches to continue and increase their efforts which will lead to the prevention of disabilities, the rehabilitation of those in need, and to welcoming into full partnership all children of God.

The Unit Committee received the report of the Task Force for the IYDP, convened in 1977 and enlarged in 1979, and affirmed the actions taken during that period. The Unit Committee further recognized the valuable contribution of this Task Force in promoting study and action programmes leading to prevention, rehabilitation and greater sensitivity to concerns of persons with disabilities. This Task Force has now completed its designated term and the consultancy ends on 31 August 1981.



The Central Committee **accepted** this report.

The Unit Committee therefore urged, and the Central Committee, recognizing the importance of follow-up to the initiatives already taken, **agreed** to recommend:

1. That a staff Task Force be constituted to meet twice during 1982 in order to carry through these concerns to the Assembly;
2. That the Sub-unit on Faith and Order be requested to follow up theological reflection on disablement, especially as it applies to the Assembly theme;
3. That the CMC be requested to be responsible for the follow-up of programmatic initiatives in this area;
4. That the Sub-unit on Education be requested to follow up action emerging from the consultation on the "Humanity and Wholeness of Persons with Disabilities" scheduled for November 1981 in Sao Paulo, Brazil;
5. That all sub-units in the WCC maintain these concerns within their own programmes and in their relations with churches and groups in their constituencies.

## **VII. Human rights in Latin America**

The Unit Committee received the report describing recent WCC activities regarding human rights in Latin America with enthusiasm and deep gratitude for the work done. In this context, the Unit Committee gave attention to the situation in Central America which has worsened dramatically during this last year.

The Unit Committee recommended and the Central Committee **agreed** that the statement on Central America issued by the CCIA in May 1981, be commended to the churches (Appendix VII).

## **VIII. Tributes to departing staff**

The Unit Committee adopted tributes to Mr Leopoldo Niilus, former Director of CCIA, and to Mr Baldwin Sjollema, former Director of the Programme to Combat Racism. The Unit Committee also wishes to express deep appreciation for the long and devoted service of Miss Lois Meyhoffer and Mr Christopher King, who are both retiring in 1981, as well as that of Mr Wim Schot, and of staff who have served for shorter terms: Rev. Alan Matheson, Rev. Max Rafransoa and Rev. William Tung.

## IX. Study on the Community of Women and Men in the Church

A number of recommendations addressed to the Unit II Committee by the Sheffield international consultation on the "Community of Women and Men in the Church" were discussed. The response of the Unit Committee appears on page 20.

The Central Committee **received** the report of the Unit II Committee, and **accepted** its recommendations.

## X. Public issues

### A. *The Churches and the World Refugee Crisis*

Mr Langhoff presented the proposed statement, which had been discussed by the CICARWS Commission and amended by the Unit II Committee. He asked that the statement be circulated to member churches together with the background paper prepared by the Refugee Service of CICARWS, and that the churches be requested to take up the issues with their governments or other appropriate authorities (see page 74).

After discussion and amendment, the Central Committee **adopted** the following statement:

1. One of the most dramatic phenomena of our times is that of the movement of millions of people forced to leave their homes and their countries. They are variously known as refugees, displaced persons, expellees and exiles. They are the victims of the unjust social, economic and political structures of societies, of the violation of fundamental human rights, and of brutal armed conflicts. They are struggling for survival; in search of food, refuge, identity and belonging. They need justice, peace and recognition of their human dignity. Therefore refugees have a natural claim on the churches.

The Central Committee notes with deep concern the following disturbing trends affecting the lives and future of refugees:

- a) more and more countries in the less materially developed world, which are also vulnerable to political instability, maldevelopment and external influences, are not only the source of the largest refugee movements but also are forced to be host to the majority of refugees and displaced persons in the world today;
- b) the appeal from these refugee-hosting countries for a reasonable degree of burden-sharing, both at the regional and international levels, has met with inadequate response; con-



sequently, countries which can least afford it have to bear the brunt of the world's refugee problem;

- c) most countries of the world are becoming increasingly restrictive in admitting asylum-seekers by introducing stricter border controls and visa requirements;
- d) the number of refugees who are rejected (*refoulés*) or expelled is increasing at an alarming rate;
- e) the movement of refugees across cultural borders often brings to the surface racial and ethnic prejudices which are compounded by the unemployment problems;
- f) responses to newly arising refugee emergency situations often occur at the expense of ongoing, unsolved refugee needs;
- g) the growing complexity of the refugee situation, frequently closely related to a disputed colonial legacy, to questions of national security and power politics, to the aspirations of oppressed minorities or majorities and the struggle for self-determination, reflects the difficulty of identifying and eliminating the root causes and enabling refugees to return to their homes.

2. The seriousness of the above trends calls for intensified vigilance and action on the part of the churches and of the WCC. For that reason the Central Committee appeals to member churches to intensify their efforts to:

- a) deepen the understanding of the complex social, economic and political realities that create and affect refugees;
- b) promote and undertake biblical, theological reflection as an indispensable base for the churches' ministry with refugees;
- c) assist in strengthening a global ecumenical research and information network which will help the churches to be well informed and to speak out more clearly on refugee issues;
- d) work with their governments to assure that the basic human rights are respected, including the right of every person to stay, to leave and to return to their country;
- e) help prepare the legal, political and economic conditions which would facilitate voluntary repatriation;
- f) consult with churches and councils in countries of potential refugee movements and provide local assistance in order to stem a growing exodus and a cruel separation from families and familiar surroundings;

- g) ensure that efforts to assist refugees always contain two essential elements: meeting the immediate and longer-term needs of refugees and taking appropriate action at political and socio-economic levels, to eliminate the basic causes of refugee movements;
- h) ensure that refugee assistance makes a positive contribution towards meeting overall community needs, and does not adversely affect the life of local groups of oppressed and marginalized people;
- i) urge governments to respect the security and territorial integrity of countries which are hosts to refugees;
- j) promote dialogue with refugees of all faiths who have come to live within Christian communities and help to ensure opportunities and places of worship for them;
- k) emphasize the churches' pastoral responsibility to serve the spiritual needs of refugees;
- l) use to the fullest the resources of refugees and of local host communities to work towards rapid self-sufficiency and developmental goals;
- m) support or initiate programmes to assist the most vulnerable groups of refugees such as persons with disabilities, women and children.

## *B. Statement on Namibia*

Dr Russell introduced the proposed statement. After discussion and amendment, the Central Committee **adopted** the statement as follows:

During the past year, significant changes have occurred in the Namibian situation to which the Central Committee of the World Council of Churches, meeting in Dresden, 16-26 August 1981, calls the attention of the churches.

### *1. Recent developments*

- a) Nearly four years of negotiations leading up to the UN Namibia plan collapsed after South Africa rejected a solution which it had previously accepted, during a special meeting called in January 1981, in Geneva, by UN Secretary-General Waldheim.
- b) On 1 May 1981, France, the United Kingdom, and the United States vetoed five UN Security Council resolutions proposed by the African Group of States urging comprehensive sanctions against South Africa.



- c) On 3 May 1981, the ministers of the five-nation Western Contact Group (Canada, France, Federal Republic of Germany, United Kingdom, United States of America) issued a joint statement indicating a move to abandon UN Security Council resolution 435 (1978) as the sole basis for a negotiated settlement for Namibia. Further, they stressed their desire to enlarge the negotiation process through the inclusion of "all parties", which would legitimize the claim of the South African-backed Democratic Turnhalle Alliance that it represents the Namibian people.
- d) The new United States Administration has extended its collaboration with the South African apartheid regime as an ally and friend. This has given rise, among other things, to visits to South Africa of high-level government officials, the offer of training to the South African coast guard, increased links between the intelligence services of the two countries, and the proposed restoration of direct military ties through exchanges of military attaches in their respective embassies.
- e) More recent developments seem to indicate further revision of the position of the members of the Western Contact Group. Since this has not been made public, its implications are unclear.
- f) Ten years after the decision of the International Court of Justice declaring illegal the occupation by South Africa of Namibia, the occupation continues. South Africa has expanded its war-like attacks against neighbouring countries.
- g) The militarization of South Africa has grown into an all-pervasive "total war" mentality. Military expenditures rose from US\$933 million in 1974/75 to US\$2.9 billion in 1979/80. They will increase by another 30% by 1982. The South African armed forces nearly doubled in size between 1974 and 1979, from 250,000 to 494,000.
- h) South Africa is openly pursuing a military-political solution in Namibia. To achieve this, it has substantially increased its own military presence in the North. Current informed estimates of numbers of troops stationed there range between 50,000 and 100,000. In addition, a law of compulsory military service has been imposed on all Namibian men 16 years of age and over. These developments have contributed in a major way to the escalation of violence in the conflict and consequent suffering, especially of the population in that area.

- i) There has been a dramatic increase in the number and intensity of South African attacks on neighbouring states, especially Mozambique and Angola. A significant part of the latter's territory is now occupied by South African troops operating in collaboration with the forces of UNITA. South African agents continue and have seriously intensified attacks against and assassinations of liberation movement leaders in Mozambique, Zimbabwe and elsewhere, and acts of sabotage against neighbouring states.
- j) South Africa continues to develop its nuclear weapons capacity with the help of foreign governments and private interests.
- k) The South African government continues to provide secret funds for the "dis-information" activities of groups like the Christian League of Southern Africa engaging in campaigns against religious organizations including particularly the WCC and the South African Council of Churches. According to South African press reports, the Christian League received US\$408,000 between June 1979 and March 1980.
- l) Persecution and torture of many innocent people, including especially pastors and church workers in Namibia continue, as do attacks on church properties. In the latter category targets have included the Evangelical Lutheran Ovambo Kavanga Church Printing Press which was totally destroyed on 19 November 1980, and the Diocesan Seminary of the Anglican Church, St Mary's School of Odibo, which was bombed on 18 June 1981.

## 2. *Recommendations*

In view of this tragic and worsening situation, the Central Committee:

- a) Calls upon churches and Christians to continue and intensify their efforts to achieve a just and peaceful solution for Namibia by:
  - renewing their efforts to convince governments to adhere to the provisions of UN Security Council resolution 435 as the sole basis for a negotiated settlement of the war in Namibia, and of a UN Council for Namibia Decree No. 1, which prohibits the exploitation of Namibia's natural resources;
  - continuing their support for their peoples, churches and governments of the countries of Southern Africa as they



- seek to resist South African attacks and to engage in the urgent tasks of national development;
- providing increased moral and material support for the Namibian Council of Churches' exercise of its prophetic ministry;
  - encouraging and urging churches outside Africa, especially those having direct links with Namibia, to continue and intensify their efforts with white Christians there to join in full fellowship with their black brothers and sisters and to combat the racist policies imposed by South Africa on Namibia;
  - developing educational materials for their constituencies on the detailed provisions of the relevant United Nations decisions and on developments in or affecting Namibia;
  - providing increased support for the educational programmes of SWAPO and of its humanitarian efforts to meet the needs of the Namibian people as they prepare for independence;
  - giving increased attention to the plight of Namibian refugees in Southern Africa and providing increased material and other support to the host countries and to their churches as they minister to the needs of these refugees;
- b) Reiterates its appeals of 1977 and 1980 urging the churches to press their governments to follow the action of the United Nations in recognizing SWAPO as the authentic representative of the Namibian people;
  - c) Reiterates its appeal for the speedy implementation of UN Security Council resolution 435 (1978) which provides for a United Nations controlled cease-fire followed by UN supervised elections leading to independence;
  - d) Reiterates its appeal to all member churches, especially in the five Western countries comprising the Contact Group, "to press governments and international organizations to enforce comprehensive sanctions against South Africa";
  - e) Calls upon governments, and especially the Western Contact Group members, to resist manoeuvres which would imply recognition of the Democratic Turnhalle Alliance as an authentic government in Namibia or seek to impose a "Rhodesia-type solution";
  - f) Commends Christians and churches in Namibia, South Africa and elsewhere in Southern Africa for their coura-

geous efforts to remain faithful to the gospel of our One Lord and Saviour Jesus Christ and renews its solidarity with them.

### *C. Increased Threats to Peace and the Tasks of the Churches*

Dr Russell introduced a proposed statement.

Bishop Hempel spoke of the reference to Dresden at the beginning of the statement. He appreciated the brotherly love and concern which it expressed but added that he had not forgotten German responsibility and guilt and that the destruction of Dresden had taken place in the context of a war started by Germany. Bishop Harms asked that Bishop Hempel's comments be included in the minutes.

With regard to the Public Hearing on Nuclear Weapons and Disarmament, Mr Doom asked that the WCC provide simple documentation about nuclear fall-out in the Pacific Ocean as a result of nuclear tests.

After discussion and amendment, the Central Committee **adopted** the following statement:

1. The Central Committee of the World Council of Churches in August 1980 expressed its concern that "the gravest danger that humanity faces today is a nuclear holocaust". The Central Committee, meeting in Dresden in August 1981, painfully aware of the devastation caused by bombing during World War II as tragically evidenced in this city and the continuing need to curb violence as a means of resolving international conflict, notes that international relations have deteriorated during the past year and have become even more dangerous. There has been intensification of tension and the emergence of disquieting trends:

- a) Concerted attempts to make acceptable new strategies concerning the feasibility of nuclear war, and tendencies to consider the possibility of a limited nuclear conflict in which victory is assumed to be possible. In particular we are disturbed by the development and production in various countries of new dehumanizing weapons. The neutron weapon is the most recent and obvious example. It is a tremendous threat because it makes the use of nuclear weapons more likely, even against less developed countries. It is a further incentive to escalate the arms race and therefore makes disarmament negotiations more difficult. Even at this stage we urge that the manufacture of this and any other such weapons be stopped, that those already produced be eliminated and that no other nation decide to manufacture them;



- b) The inability, so far, to reach a positive conclusion to the post-Helsinki talks in Madrid on European Security and Cooperation reflects a deterioration in East-West relations which constitutes a setback to détente and a further obstacle to disarmament;
- c) The continuation of violent conflicts in areas mentioned in earlier statements of the Central Committee;
- d) The worsening economic crisis throughout the world with graver consequences for the poor nations resulting in tensions within and among nations;
- e) The continuing stalemate in the North-South discussions on global economic issues leading to confrontation and the reduction in aid to developing nations in contrast with the scandalous increase of expenditures on the arms race.

2. The Central Committee of the World Council of Churches, recognizing that urgent steps are needed for the prevention of a nuclear war and for the de-escalation of regional conflicts, appeals to all political leaders in the following terms:

- a) The leaders of the two military blocs should meet at the earliest possible time to begin serious negotiations aimed at disarmament, both nuclear and conventional. To facilitate this process they and other national leaders should consider what unilateral steps for disarmament could responsibly be taken;
- b) The peace-keeping machinery of the United Nations and of regional organizations should be strengthened in the interest of confidence building and the settlement of disputes. Existing disarmament negotiations should be reactivated and intensified;
- c) In order to ease tension and build confidence among the nations, the nuclear powers should jointly propose a resolution in the United Nations Security Council which would give guarantees to countries which decide to create nuclear free zones that these will be fully respected;
- d) Adequate preparation at national and international levels to ensure the success of the second special session on disarmament of the United Nations General Assembly scheduled for mid-1982 is of the greatest importance;
- e) The widening economic gulf between developed and developing countries undermines confidence and is a threat to peace and cooperation. The industrialized nations should fulfil the United Nations goal for international development

- assistance and should start to negotiate in good faith for a more just relationship between the North and the South;
- f) The rights of people everywhere to seek changes in social, economic and political exploitative and unjust conditions must be supported.
3. The Central Committee has in the past recommended to the churches a number of concrete actions for disarmament and against militarism and the arms race. In the light of the current, most dangerous situation, the Central Committee:
- a) Reaffirms the tasks and responsibilities of the churches in the context of the present exposure of humankind to the unprecedented risk of terrible and perhaps irreparable destruction;
  - b) Emphasizes the need to state more clearly the basis of involvement in the issues of war and peace in the context of the struggle for justice;
  - c) Emphasizes also the need to articulate the concerns for peace in clear, basic, firm affirmations;
  - d) Calls upon the churches now to:
    - challenge the military and militaristic policies that lead to disastrous distortions of foreign policy sapping the capacity of the nations of the world to deal with pressing economic and social problems which have become a paramount political issue of our times;
    - counter the trend to characterize those of other nations and ideologies as the “enemy” through the promotion of hatred and prejudice;
    - assist in demythologizing current doctrines of national security and elaborate new concepts of security based on justice and the rights of peoples;
    - grapple with the important theological issues posed by new developments related to war and peace and examine the challenges posed to traditional positions;
    - continue, according to the appeal contained in an earlier statement of the Central Committee, “to call attention to the root causes of war, mainly to economic injustice, oppression and exploitation and to the consequences of increasing tension including further restriction of human rights”;
  - e) Commends the many member churches who have made renewed calls to peace-making, started, reactivated or intensified their efforts for peace, disarmament and against mili-



tarism and the arms race. This has included such useful initiatives as programmes of peace education and organization of events like "peace week" or "disarmament week";

- f) Calls upon member churches to:
  - intensify further their engagement in efforts for peace and join with others who seek to arouse the conscience of the public regarding the current threats to peace;
  - commit themselves to peace-making as continual witness through preaching, teaching and action;
  - promote bilateral and multilateral discussions among churches with a view to greater understanding among people and the reduction of mutual distrust and fear;
- g) Commends the work of a large number of peace and disarmament groups and movements, old and new, around the world, in several of which large numbers of Christians actively participate in obedience to the demands of the gospel. We call attention to the plea of the Central Committee in Kingston that serious attention be paid to the rights of conscientious objectors;
- h) Commends to the churches the forthcoming WCC International Public Hearing on Nuclear Weapons and Disarmament as an important occasion "to search for ways in which churches, Christian groups and others can help promote a climate of thinking more favourable to nuclear disarmament and for practical ways by which they can most effectively contribute to it";
- i) Urges the churches, in the context of the preparations for the Sixth Assembly, whose theme is "Jesus Christ — the Life of the World", to make commitment to peace-making a special concern and to give emphasis to studies on issues related to peace, paying special attention to the underlying theological issues.

Dr Brouwer read a statement by representatives of the churches in Britain, the USA and Canada at the Central Committee, referring to the fire-bombing of Dresden in February 1945 in which tens of thousands of civilians died. The representatives recognized with deep sadness the responsibility of their countries for the bombing and expressed their gratitude for the many reconciling acts by groups from the countries which had inflicted such suffering on one another during the war. The bombing of Dresden was seen as a warning of the judgment which threatens the whole world and the representatives committed themselves to work for reconciliation across all barriers.

*D. South African government raids on squatter camps*

Mr Gatu presented a proposed statement. Dr Held supported it and particularly welcomed the appeal to the churches in South Africa. He spoke of his concern for the German-speaking Protestant churches in South Africa and Namibia which found it difficult to join fully with their sister churches in proclaiming the gospel of justice and human dignity, and asked for prayers on their behalf.

The Central Committee **adopted** the statement as follows:

In the middle of a particularly harsh winter, on 16 July this year at Nyanga, a large township near Capetown, police with dogs and teargas dispersed nearly 800 people, largely women and children, from their makeshift homes of plastic and wood. On Tuesday, 19 August, armed police with bulldozers and teargas destroyed the houses of 400 people again at Nyanga. Police action included preventing clergy and community workers from bringing food and shelter to infants and mothers. Recent reports also indicate that 2000 women and children were forcibly taken to the Transkei.

We see these recent attacks upon African squatter settlements as part of a persistent and systematic effort by the South African regime to relocate the African population into the so-called homelands — waterless and inhospitable areas where unemployment, poverty and degradation exist and grow at an ever increasing pace.

These recent attacks are a manifestation of the policy of the South African government to “Bantustanize” the African population, making them non-citizens in their own land. These actions are an integral component of the overall systematic assault of apartheid upon the daily lives and indeed very existence of the African, Asian and Coloured populations. The 1980 WCC Central Committee meeting stated that apartheid is “a sin which as a fundamental matter of faith is to be rejected as a perversion of the Christian gospel”.

The WCC Central Committee, meeting in Dresden, August 1981:

- a) reiterates its rejection of apartheid with its consequent denial of human worth and particularly the violation of the right of husbands, wives and children to live in community together;
- b) reaffirms its solidarity with the victims of apartheid and its support to their struggle for liberation and a full life in their country, South Africa.



The Central Committee calls upon its member churches and all Christians:

- a) to condemn the South African regime's barbarous act of destroying African families and the makeshift houses of defenceless people, violating their family lives;
- b) to condemn the systematic denial of South African citizenship to black people, including the withdrawal of passports;
- c) to encourage and support the South African Council of Churches and the churches in South Africa in their exercise of a prophetic ministry;
- d) to intensify their opposition to apartheid in solidarity and fellowship with all those, inside and outside the country, who are struggling for a just South Africa

#### *E. Northern Ireland*

Dr Tolen proposed that the Central Committee should express its concern about the situation in Northern Ireland. Mr Thompson said that the issue had been discussed by the sub-committee of Unit II dealing with public statements but it had not felt such a statement would be helpful at the present time. The matter had not been given sufficient consideration. Canon Elliott felt that the churches in Ireland had become imprisoned in their own conflicting loyalties and different cultures and he would welcome an expression of sympathy and prayer. The General Secretary said the question had been considered both by the Executive Committee and a group, chaired by Dr Appel, which had met during the Central Committee meeting to discuss the initiative taken by Catholics and Protestants in France, who had written to the councils of churches in the UK and Ireland and to the Roman Catholic authorities.

After further discussion, the Central Committee **adopted** the following statement:

The Central Committee meeting in Dresden:

- a) expresses profound concern at wider implications of what is happening in Northern Ireland, and the religious dimension in the tension and conflict which causes scandal;
- b) encourages and supports all who work faithfully and courageously for peace and reconciliation;
- c) offers to help in any way;
- d) calls for prayer for people involved in the conflict in Ireland, North and South, and anywhere they may be.

## **F. Angola**

On the proposal of Mr Grimes, the Central Committee **agreed** to authorize the General Secretary to send a message to the Secretary-General of the United Nations expressing the WCC's concern about the attack by South African forces on Angola and its possible consequences for world peace.

At a later session the General Secretary reported that he had sent the following cable to Dr Waldheim:

Shocked by news of South Africa's invasion of Angola with tanks, armoured vehicles and aircraft, the Central Committee of the World Council of Churches, meeting in Dresden, has requested me to express to you its profound concern about the blatant disregard by South Africa of its obligations under the United Nations' Charter and of world public opinion expressed *inter alia* through numerous UN resolutions; about the renewed suffering inflicted upon people in Southern Angola; and about the implications of this act for international peace and security. We urge you to take all available steps to cause South Africa to withdraw immediately its armed forces from Angola, and the Security Council to adopt urgently comprehensive sanctions against South Africa in the hope of preventing such future threats or use of armed force by this regime against Angola and other frontline states.

## **REPORT OF THE COMMITTEE ON UNIT III: EDUCATION AND RENEWAL**

In introducing the report, Principal Engström, on behalf of the Committee, expressed gratitude to Mr Ralph Young, on his retirement, for his long and faithful service, and to Ms Atsede Kahssay for her work with church-related institutions. He also warmly recommended for study the document on "Theological Education in Europe", issued by the Programme on Theological Education.

He presented the report as follows:

### **Preamble**

Through its five sub-units working together, Unit III intends, as part of the struggle for visible unity and under guidance of the Holy Spirit, to focus the



WCC and its constituency on both the understanding and the practice of “ecumenical learning for fully inclusive human community”. This involves the full range of theological and pedagogical reflection and action as well as liturgical and spiritual life, to enable Christians in their commitment to be part of learning communities.

This Unit understands itself to be in special (though not exclusive) advocacy for congregations and members of the churches as they seek renewal of the Church, renewal of the human community and renewal of themselves. Unit III has a particular commitment to ensure that “grassroots” and contextual theological insights and experiences of renewal will be fully acknowledged in the studies and programming of the WCC. The Unit is concerned to enable the WCC as a whole to be, and to be seen as, an ecumenical and renewing experience. Through the contributions of children, youth, women and men, laity and clergy, as well as those of institutions and programmes of ecumenical learning for ministries of the whole people of God, the Unit intends to make a substantive contribution to the whole work of the WCC.

As directed, the Committee met in both plenary and sub-unit patterns. Major consideration was given to the report of the Assembly Preparations Committee with referral of a variety of general and specific concerns and proposals to that Committee for its use.

Because this was the first meeting of the Committee since the transfer of the Programme on Theological Education from Unit I, plenary attention was given to the mandate, history and programme of PTE to ensure full incorporation and also encouragement of inter-unit cooperation and understanding.

Attention was also given to the proposed By-law changes with regard to responsibilities of the unit committees and action was taken as indicated in “Amendment to Rules and to By-laws of the Programme Units”, page 119.

## **I. Youth**

The Committee noted with appreciation the progress that has been made in developing strong cooperative working relations with the regional ecumenical youth organizations and with Syndesmos (the Orthodox Youth Movement).

Through the inter-regional meetings a network of young people is being built up again, thoroughly committed to the ecumenical movement and insistent upon the centrality of the gospel for faith and action for justice.

The Committee noted that, following the decisions of the 1980 Central Committee, responsibility for the ecumenical youth camps has been transferred to the regions, and the Sub-unit will remain involved only in publicity and the arrangement of funding through the Project List.

The Committee reviewed and approved plans for the Sub-unit's involvement in the preparations for the Assembly. A preparatory committee is being appointed to plan the pre-Assembly youth event which will provide opportunity for increased understanding of and commitment to the ecumenical movement of a large group of young people, as well as preparing them to participate fully in the Assembly.

Plans were approved for a number of *youth-to-youth* visits as part of the total programme of ecumenical visits leading up to the Assembly.

The Committee requested the Youth office to maintain contact with the United Nations Social Affairs Division concerning the International Youth Year plans, and report to the 1982 meeting of Central Committee.

## **II. Women in Church and Society**

1. It was agreed that one of the most important tasks of the Sub-unit is to enable a fair complement of women to be involved in the Sixth Assembly and to help in preparing them for active participation. It was decided to prepare special publications and audiovisual materials for this purpose.

2. It was agreed that because of its role as a co-sponsor of the Community Study the Sub-unit had a particular responsibility for the implementation of the Sheffield recommendations.

3. As the 1982 Sub-unit budget had been prepared before the implications of the Sheffield recommendations were known, the sub-unit:

- a) has informed the Finance Committee that the effective implementation of the Sheffield recommendations would require adequate funds, staff time and resources that have not yet been budgeted and are not included in the 1982 budget;
- b) has asked the Finance Committee to consider a proposal to establish a travel pool to secure the attendance at the Assembly of women who would otherwise be unable to attend.

Concerning item (a), the Sub-unit Committee has now estimated such cost to be Sfr. 72,500. This amount will be drawn from the fund balances of the Sub-unit. On the recommendation of the Unit Committee, the Central Committee **approved** this supplement to the 1982 budget of the Sub-unit on Women in Church and Society.

## **III. Renewal and Congregational Life**

1. There was agreement on encouraging the collection of information relating to "models" of congregational renewal for sharing with member churches.



2. In view of the benefits derived from the Crete consultation on worship (1978) and from the Bossey consultation on charismatic renewal (1980), it is recommended that more attention should be given to the theme of renewal in worship and spirituality.

3. The task of interpreting the WCC programme and reports to member churches and their local congregations was gladly accepted, though it was clearly affirmed that this task would have to be supported not only by the Unit but by the WCC as a whole.

4. The Unit welcomed the plan to initiate a study of the Assembly issues for 15-25 local congregations. This is to be done in order to "test" the issues and is to be facilitated by the staff. There will be feed-back from congregations to give to the Assembly Preparations Committee via the staff of this Sub-unit.

#### **IV. Programme on Theological Education**

In addition to matters mentioned in the Unit III report PTE's work in making grants (nearly US\$500,000 annually) was highlighted. Five areas of Third World theological education are supported: creative theological writing in context; development of indigenous faculty; alternative patterns of theological education; faculty/student exchanges; and support of regional associations of schools.

Attention was also drawn to the mandate of PTE, especially in relation to its focus on theological education for the whole people of God, its promotion for the "ecumenical dimension", its concern to free theological education from all captivities (cultural, sexist, racist, classist, methodological, etc.), and its specific contribution to the theological task of Unit III.

The 12-15 July 1981 consultation on "Global Solidarity in Theological Education" (Toronto), its relation to earlier PTE consultations, and its role in introducing PTE to North America, were probed in depth. Likewise, the subsequent meeting of the PTE Commission (Toronto, 16-18 July 1981) especially the serious evaluation undertaken of the life and work of PTE since 1977, was reviewed. This evaluation had in view a clarification of the mandate of the PTE. The results of this evaluation will come to appropriate WCC bodies for authorization in 1982 or 1983 in order to guide post-Assembly PTE work. The Commission will also take steps to provide appropriate documentation for use in relation to the issues for action aspect of Assembly preparation.

#### **V. Education**

1. The Committee examined and commended the work on ecumenical teaching and learning, and particularly the common catechetical programme,

the preparation of a booklet containing examples of ecumenical education, and the joint appointment with CCPD of an executive secretary for development education.

2. The Unit welcomed the new Programme of Adult Basic Education and the planned filling of the current staff vacancy.

3. It welcomed the decision to award 10 Assembly preparation scholarships and the involvement of children in the life of the Assembly. The Unit also recommended the observance of Sunday, 25 July 1982, as Assembly preparation Sunday along with the Sunday on which the Assembly opens in 1983.

4. The Unit welcomed the preparation of the Bible study work book for the Assembly but added that the book should include examples for intergenerational learning.

5. The work and documents of the Scholarships Office were approved and commended.

6. The Unit welcomed the positive response to the dossier on church-related educational institutions. Members of the Unit were invited to prepare material related to their local areas and to forward these to the Education Office. Tools of evaluation are being prepared. A staff person is to join this work next January.

7. The Programme on Family Education was commended though there was some anxiety about the dependence of this work on one financial source. The Unit welcomed the plan of the Office of Family Education to prepare a dossier on the impact of changing patterns of family life on the elderly as a contribution of WCC to the 1982 UN World Assembly on the Ageing. The dossier will be available at the 1982 Central Committee.

8. The work on the ministry with and advocacy for children and for the International Year of Disabled Persons was warmly welcomed and commended.

## **VI. Assembly preparations**

In addition to the comments on this subject above, the Unit Committee noted with approval that many members and all staff of the Sub-unit commissions and working groups had committed themselves to participate in Assembly preparations including service on visiting teams.

Unit III was unanimous in the conviction that the work of the Unit should receive its proper attention and consideration at the Sixth Assembly.

The Unit also welcomed news of a possible joint newsletter of all sub-units in preparation for the Assembly.



After amendment and on the recommendation of the Unit Committee, the Central Committee **agreed**:

1. To receive this report;
2. Strongly to urge member churches to observe the guidelines for the selection of delegates (reference youth and women);
3. Pursuant to its earlier approval of the Youth Sub-unit working in close cooperation with regional youth organizations, to ensure that regional and national youth organizations will be represented in the Sixth Assembly through the 13.5% of delegates nominated by the Executive Committee.

In discussion, Ms Johnston hoped that the impact of the worldwide fellowship of youth camps would not be lost through the transfer of responsibility to the regions. Canon Reardon asked that the Sub-unit on Renewal and Congregational Life consider the possibility of publishing a booklet immediately after the Assembly relating the Vancouver decisions to congregational life.

## **VII. Study on the “Community of Women and Men in the Church”**

A number of recommendations addressed to the Unit III Committee by the Sheffield International Consultation on the Community of Women and Men in the Church were discussed. The response of the Unit Committee appears on page 23.

The Central Committee **received** the report of the Unit III Committee and **accepted** its recommendations.

## **STAFFING**

In a closed session, Ms Skuse presented the recommendations of the Executive Committee, acting as the Staffing Committee of Central Committee, on appointments and reappointments.

### **I. Central Committee appointments**

#### *General Secretariat*

It was reported that Mr Wesley Kenworthy (UK, Methodist), Assistant General Secretary for Finance and Administration, had announced his intention to leave the service of the World Council of Churches on 31 March 1982 (will complete 4 years' service).

It was **agreed** to appoint Mr Patrick Coïdan (France, Swiss Reformed Church), currently Director, Office for Income Coordination and Development, to the post and to extend his appointment for three years from 1 November 1982 to 31 October 1985 (will complete 6 years' service).

#### *Department of Communication*

It was **agreed** that the Rev. John Bluck (New Zealand, Anglican), Director, be reappointed for three years from 1 March 1983 to 28 February 1986 (will complete 9 years' service).

## **II. Reappointments beyond nine years' service**

### *A. Staff subject to maximum years of service rule*

*Unit I, Sub-unit on Church and Society:* It was noted that the Rev. Dr Paul Abrecht, Director, was due to retire on 31 December 1982. It was, however, recognized that the final input for the Assembly would be decided at the Executive Committee meeting in February 1983. It was therefore **agreed** that Dr Abrecht complete this preparatory work and start his retirement from 1 March 1983, it being understood that he would be invited to play an active role at the Assembly.

*Unit II, Commission of the Churches on International Affairs:* It was **agreed** that Mr Ninan Koshy, Director, be reappointed for three years from 15 July 1983 to 14 July 1986 (will complete 12 years' service).

*Unit II, Commission on Inter-Church Aid, Refugee and World Service:* It was **agreed** that if it became necessary, to ensure continuity of leadership and experience in CICARWS, Fr Georgios Tssetsis, Deputy Director, be reappointed from 15 January 1983 up to 31 December 1983.

*Unit III, Programme on Theological Education:* It was **agreed** that the period of service of the Rev. Aharon Sapsezian, Director, be extended for six months from 1 October 1982 to 31 March 1983.

### *B. Technical staff not subject to maximum years of service rule*

The Central Committee **agreed** to the following reappointments:

#### *Ecumenical Institute, Bossey*

Dr Margrit Koch (Switzerland, Old Catholic Church of Switzerland), part-time Librarian, for three years from 1 July 1982 to 30 June 1985 (will complete 12 years' service).



### *Department of Communication*

Rev. David Lewis (UK, United Reformed Church), English Translator, for six months beyond retirement age from 1 November 1981 to 30 April 1982 (will complete 11 years 6 months' service).

Ms Françoise Pottier (Switzerland, Swiss Protestant Church Federation), French Translator, for three years from 1 September 1982 to 31 August 1985 (will complete 15 years' service).

### *Finance*

Mr Chien Chun Wang (Taiwan, Protestant), Accountant, for three years from 1 September 1982 to 31 August 1985 (will complete 12 years' service).

## **III. Appointments**

The following appointments were **agreed**:

### UNIT II

#### *Commission on Inter-Church Aid, Refugee and World Service*

Mr André Jacques (France, French Reformed Church) as Secretary for Migration for three years from an agreed date.

Dr Kimpianga Mahaniah (Zaire, Church of Christ in Zaire) as Secretary for Africa for three years from 1 September 1981 to 31 August 1984.

#### *Commission on the Churches' Participation in Development*

Mr Daniel Kilem (Cameroon, Presbyterian Church) as Executive Secretary, Appropriate Technology Services, for three years from 1 October 1981 to 30 September 1984.

Dr Suzy Ramamonjisoa (Madagascar, Church of Jesus Christ in Madagascar) as Secretary for Studies and Research for three years from 1 January 1982 to 31 December 1985.

### UNIT III

#### *Education*

Ms Lorine Tevi (Fiji, Methodist) as Secretary for Church Related Institutions for three years from an agreed date.

#### IV. Ratification of appointments and reappointments

The Central Committee **agreed** to ratify the following appointments and reappointments confirmed by the Executive Committee at its meetings of February 1981 and August 1981:

##### A. *Appointments*

#### GENERAL SECRETARIAT

##### *Ecumenical Institute, Bossey*

- \* Mr John McVie (UK, Church of Scotland) as Accountant for three years from 1 March 1981 to 29 February 1984 (Exec. Feb. 1981).

##### *Department of Communication*

- \* Ms M. Hildegard Benz (FRG, Roman Catholic) as half-time German Translator for three years from 1 February 1981 to 31 January 1984 (Officers and Exec. Feb. 1981).

Mr Thomas H. Dorris (USA, Association of Evangelical Lutheran Churches) as Press Officer (English language) for three years from 1 July 1981 to 30 June 1984 (Officers and Exec. Aug. 1981).

Ms Monique McClellan (FRG, United Presbyterian USA) as Press Officer (Radio and TV) for three years from 1 March 1981 to 29 February 1984 (Officers and Exec. Feb. 1981).

- \* Ms Maria Julia Pascual (Spain, Roman Catholic) as Spanish Translator for three years from 1 August 1981 to 31 July 1984 (Officers and Exec. Aug. 1981).

Mr T. K. Thomas (India, Mar Thoma) as Publications Editor for three years from 1 August 1981 to 31 July 1984 (Officers and Exec. Aug. 1981).

#### UNIT I

##### *Commission on World Mission and Evangelism*

Mr Raymond Fung (Hong Kong, Baptist) as Secretary for Evangelism for three years from 1 November 1981 to 31 October 1984 (Exec. Feb. 1981).

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\* Technical staff.



## UNIT II

### *Commission on Inter-Church Aid, Refugee and World Service*

Mr Melaku Kifle (Ethiopia, Ethiopian Orthodox Church (Oriental)) as Secretary for African Refugees for three years from 1 March 1981 to 29 February 1984 (Exec. Feb. 1981).

### *Programme to Combat Racism*

Dr Anwar Barkat (Pakistan, Church of Pakistan) as Director for three years from 1 May 1981 to 30 April 1984 (Exec. Feb. 1981).

### *Commission of the Churches on International Affairs*

Mr Ninan Koshy (India, Church of South India) as Director from 1 July 1981 (Officers and Exec. Feb. 1981).

## UNIT III

### *Education*

Rev. David Philpot (UK, Church of Scotland) as Secretary for Scholarships for three years from 1 May 1981 to 30 April 1984 (Officers and Exec. Feb. 1981).

### *Youth*

Ms Nirmala Fenn (India, Church of South India) as Associate Director for three years from 1 October 1981 to 30 September 1984 (Officers and Exec. Aug. 1981).

### *B. Reappointments*

## GENERAL SECRETARIAT

### *Ecumenical Institute, Bossey*

Rev. Dr Hans Goedeking (FRG, EkiD (United)), Lecturer, for three years from 1 October 1982 to 30 September 1985 (will complete 9 years' service) (Exec. Aug. 1981).

### *Finance*

Mr Hugh Pettingell (UK, Church of England), Financial Comptroller, for three years from 1 February 1983 to 31 January 1986 (will complete 6 years' service) (Exec. Aug. 1981).

## UNIT I

### *Dialogue with People of Living Faiths and Ideologies*

Rev. Allan Brockway (USA, United Methodist Church), Associate Christian/Jewish Relations, for three years from 1 September 1982 to 31 August 1985 (will complete 6 years' service) (Exec. Aug. 1981).

### *Faith and Order*

Rev. Dr Constance Parvey (USA, Lutheran Church in America), Secretary for Study on "The Community of Women and Men in the Church", for two months from 1 January 1982 to 28 February 1982 (will complete 4 years 2 months' service) (Officers and Exec. Aug. 1981).

## UNIT II

### *Commission on Inter-Church Aid, Refugee and World Service*

Mr Ghassan R'Beiz (Lebanon, Greek Orthodox Church (Eastern)) as Secretary for the Middle East for three years from 15 July 1982 to 14 July 1985 (will complete 6 years' service) (Exec. Feb. 1981).

Mr Robin F. Morison (Australia, Anglican) as Emergency and Rehabilitation Officer for three years from 7 November 1982 to 6 November 1985 (will complete 6 years' service). (Exec. Aug. 1981).

### *Commission on the Churches' Participation in Development*

Rev. Dr Koson Srisang (Thailand, Church of Christ) as Secretary for People's Participation in Development for three years from 1 May 1982 to 30 April 1985 (will complete 6 years' service) (Exec. Feb. 1981).

### *Christian Medical Commission*

Dr Eric Ram (India, Church of North India) as Associate Director for three years from 1 July 1982 to 30 June 1985 (will complete 6 years' service) (Exec. Feb. 1981).

## UNIT III

### *Youth*

Mr Peter Moss (UK, Presbyterian Church in Ireland) as Director for three years from 1 October 1982 to 30 September 1985 (will complete 9 years' service). (Exec. Aug. 1981).



## V. Information

The Central Committee **noted** the following information on staff matters reported by the Executive Committee:

### A. *Consultants* (appointed by the General Secretary)

#### GENERAL SECRETARIAT

Ms Caroline Reuver (Netherlands, Roman Catholic) as Documentalist from 1 February 1981 to 31 December 1981.

#### *Department of Communication*

Mr Marlin van Elderen (USA, Christian Reformed Church), Editorial Office, from 18 September 1980 to 15 August 1981.

Mr V. Ovsyannikov (USSR, Russian Orthodox Church (Eastern)), News Office, from 1 January to 31 July 1981.

Rev. Thomas Wieser (Switzerland/USA, United Presbyterian Church USA) as Managing Editor, *The Ecumenical Review* (part time), from 1 October 1980.

#### UNIT I

##### *Church and Society*

Mr Janos Pasztor (Hungary, Reformed Church of Hungary), Consultant for Energy for my Neighbour programme, was reappointed until 31 December 1981 (will complete 2 years 1 month's service).

##### *Faith and Order*

Rev. Janet Crawford (New Zealand, Anglican), CWMC Study from 1 August 1980 to 31 July 1981.

##### *Commission on World Mission and Evangelism*

Ms Jean Stromberg (USA, Evangelical Lutheran Church), formerly Secretary for Publications, Consultant from 1 September 1981 to 31 August 1982.

#### UNIT II

##### *Commission on Inter-Church Aid, Refugee and World Service*

Mr Robin Gurney (UK, Methodist), formerly Press Officer, as Communications Coordinator for two years from 1 July 1981 to 30 June 1983.

Mr Ralph Young (Canada, United Church of Canada), Africa Desk, from 1 January 1981 for up to one year.

*Commission on the Churches' Participation in Development*

Mr Marcos Arruda (Brazil, Roman Catholic), Consultant for TNCs, was reappointed until 31 March 1982 (will complete 2½ years' service).

Mr Pascal de Pury (Switzerland, French Reformed Church) as Consultant for Appropriate Technology, until 31 March 1982 (will complete 14 months' service as Consultant).

Dr Suzy Ramamonjisoa (Madagascar, Church of Jesus Christ in Madagascar) as Consultant for Studies and Research for one year from 1 January to 31 December 1981.

*Programme to Combat Racism*

Ms Maria Esther Prieto (Paraguay, Roman Catholic) as Consultant for Research for one year from 24 April 1981 to 23 April 1982.

*Christian Medical Commission*

Ms Melita Wall (Paraguay, Mennonite (German)) as Consultant for two years from 5 December 1981 to 4 December 1983.

Mr Victor Vaca (Ecuador, Disciples of Christ) was reappointed as Consultant to 30 June 1982 (will complete 4 years 9 months' service).

Ms Frances Martin (UK, Church of England) as Consultant for the International Year of Disabled Persons from 1 June 1980 to 31 August 1981 (will complete 1 year 2 months' service).

*Unit II Staff*

Rev. Jacques Blanc (France, French Reformed Church) as Consultant for Roman Catholic Relationships for two years from 16 March 1981 to 15 March 1983.

*B. Retirements*

Mr Christopher King (UK, Church of England), Refugee Consultant, Cyprus, will retire from the service of the World Council of Churches on 30 September 1981 (will complete 32 years' service).

Ms Lois Meyhoffer (Switzerland, Swiss Protestant Church Federation), Secretary for Health and Related Concerns, CICARWS, will retire from the service of the World Council of Churches on 30 November 1981 (will complete 32 years 4 months' service).



### *C. Other departures*

The following staff have left, or will shortly leave, the services of the World Council of Churches:

Dr Nita Barrow (Barbados, Methodist Church of the Caribbean and the Americas), Director, CMC, on 31 January 1981 (completed 9 years' service).

Rev. Jean-Jacques Bauswein (France, Evangelical Church of the Augsburg Confession of Alsace and Lorraine), Press Officer (French and German languages), Department of Communication, on 31 July 1981 (completed 9 years 3 months' service).

Rev. Alain Blancy (France, French Reformed Church), Assistant Director, Ecumenical Institute, Bossey, will leave on 31 August 1981 (will complete 10 years 4 months' service).

Ms Atsede Kahssay (Ethiopia, Ethiopian Orthodox Church (Oriental)), Executive Secretary for Church Sponsored Schools, Sub-unit on Education, on 31 July 1981 (completed 3 years' service).

Mr Wesley Kenworthy (UK, Methodist), Assistant General Secretary for Finance and Administration, will leave on 31 March 1982 (will complete 4 years' service).

Rev. Dr John Kurewa (Zimbabwe, United Methodist Church), Secretary for Evangelism, CWME, on 30 November 1980 (completed 2 years 3 months' service).

Rev. Alan Matheson (Australia, Uniting Church), Secretary for Migration, CICARWS, on 31 May 1981 (completed 3 years 11 months' service).

Mr Pierre Mayor (Switzerland, Swiss Protestant Church Federation), Consultant, Scholarships, on 31 July 1981 (completed 2 years' service).

Dr Leopoldo Niilus (Argentina, United Evangelical Lutheran Church), Director, CCIA, will leave on 31 October 1981 (will complete 12 years 4 months' service).

Rev. Dr Constance Parvey (USA, Lutheran Church in America), Faith and Order, will leave on 28 February 1982 (will complete 4 years 2 months' service).

Rev. Maxime Rafransoa (Madagascar, Church of Jesus Christ in Madagascar), Secretary for West, Central and Southern Africa, CICARWS, on 31 December 1980 (completed 4 years' service).

Mr Willem J. Schot (Netherlands, Reformed Churches in the Netherlands), Finance Officer, CICARWS, will leave on 31 July 1982 (will complete 21 years' service).

Dr Baldwin Sjollema (Netherlands, Netherlands Reformed Church), formerly Director, PCR, will leave on 31 December 1981 (will complete 28 years 1 month's service).

Ms Jean Stromberg (USA, Evangelical Lutheran Church), Secretary for Publications, CWME, on 31 July 1981 (completed 11 months' service).

Rev. William Tung (Hong Kong, Methodist), Secretary for Asia, CICARWS, will leave on 31 August 1981 (will complete 3 years 8 months' service).

The Central Committee expressed its deep appreciation for the services of all these staff members.

## VI. Other matters reported

The Central Committee **noted** that:

- there had been a regional imbalance in staff appointments;
- the number of women staff members in grades 6-10 had decreased from 31 out of 119 staff in 1975 to 24 out of 113 staff in February 1981.

It drew the attention of the General Secretary to these facts and requested that they be taken into account in all future appointments.

The Staffing Sub-committee of the Executive Committee in February had discussed a report on performance appraisal, a report on Staff Rules and Regulations, and proposals regarding study leave.

## VII. Vacancies

The Central Committee **noted** the following vacancies:

### GENERAL SECRETARIAT

#### *Office for Income Coordination and Development*

Director

#### *Ecumenical Institute, Bossey*

Director

#### *Department of Communication*

Press Officer (French and German languages)

English Translator



## UNIT I

*Commission on World Mission and Evangelism*

Deputy Director

Secretary for Publications

## UNIT II

*Commission for Inter-Church Aid, Refugee and World Service*

Secretary for Asia

*Commission of the Churches on International Affairs*

Executive Secretary

*Programme to Combat Racism*

Secretary for Research

*Christian Medical Commission*

Associate Director

## UNIT II/III

CCPD/Education Secretary for Development Education (Joint Appointment)

On the recommendation of the Executive Committee, the Central Committee **agreed** to give power to the Officers to act on vacancies which must be filled before its next meeting.

In discussion, Mr Ashmall expressed concern about reappointments beyond the normal retirement age. Ms van der Veen spoke of the problems which some staff faced in working for the WCC and particularly when they left after long service. Dr Grohs suggested that a report be prepared on the functioning of the nine-year rule now that it had been in force for some years. The General Secretary said that the problems which arose related to particular persons and their situations. The Officers tried to deal with each case on its merits.

Mr Gatu proposed that in order to facilitate the smooth return of a member of staff to his church after completion of nine years' service with the WCC, the Central Committee instruct the Executive Committee to find and define an appropriate method to be applied when appointing staff who could be potentially affected by the nine-year rule to avoid some of the consequences of this rule. It was suggested that Mr Gatu might prepare a paper on the problems, for discussion by the Executive Committee. This was **agreed** and Mr Gatu withdrew his motion.

## NOMINATIONS

In addition to the nominations presented at the opening plenary session, Ms Skuse presented the following recommendations from the Nominations Committee in a closed session.

### *A. Membership of Central Committee*

It was recommended that the Rev. Isaias Funzamo, Presbyterian Church of Mozambique, be appointed to succeed the Rev. Jacques Blanc, who had resigned. The Central Committee **agreed** to this appointment.

### *B. Executive Committee*

It was recommended that U Kyaw Than, Burma Baptist Convention, be appointed to succeed Prof. Anwar Barkat, who had resigned. The Central Committee **agreed** to this appointment.

With this change, the Nominations Committee recommended, and the Central Committee **agreed**, that the existing members of the Executive Committee be reappointed.

Mr Thompson felt it was unfortunate that the Executive Committee, acting as the Nominations Committee, recommended its own re-election. It was **agreed** that the Executive Committee should examine the propriety of this function. Mr Thompson also raised the question of rotation of the membership of the Executive Committee.

### *C. DFI Working Group*

It was recommended that Dr Judith Brown, Church of England, be appointed to the vacancy which had existed since 1978 when Ms Cashmore had resigned. The Central Committee **agreed** to this appointment.

### *D. Assembly Worship Committee*

Ms Skuse presented the names of six persons proposed for appointment to the Assembly Worship Committee. It was understood that the Moderator of the Worship Committee would serve ex officio as a member of the Assembly Preparations Committee. It was further understood that someone appointed by the Vancouver Planning Committee would serve in a liaison capacity with the Assembly Worship Committee. The General Secretary stressed that the Worship Committee would have the power to coopt.

After discussion, the Central Committee **agreed** to authorize the Officers to appoint the Assembly Worship Committee.



## REPORT OF THE FINANCE COMMITTEE

### I. Preliminary report

The Moderator of the Finance Committee, Dr McCloud, presented three reports to Central Committee — firstly, a preliminary report outlining at the outset of the meeting the current financial situation of the WCC and the principal items which would need to be resolved. The presentation of this report gave members of Central Committee an opportunity to seek clarification on several matters related both to current and Assembly financing.

At a later session, arising from matters discussed by the Assembly Preparations Committee, Dr McCloud reported as follows:

### II. Pre-Assembly travel

Following instructions from the Executive Committee in February 1981, budgets of all sub-units were reviewed and modified. Amounts to be made available for pre-Assembly travel were also budgeted anew with a view to establishing a more balanced distribution of the sub-unit contributions.

Sfr.1,401,965 will be made available by the sub-units in 1982 and Sfr.1,085,630 in 1983 for a total Sfr.2,487,595.

The Finance Committee recommended that the following guidelines be established for the management of these funds:

1. The Pre-Assembly Travel and Visitation Fund will be constituted by regular transfers from the sub-units according to their approved budgets as from 31 January 1982.
2. Expenses from this Fund will be authorized by the General Secretary to cover those meetings and visits that have been approved by the Assembly Preparations Committee and those staff visits that have been approved by the Assembly Staff Travel Committee as being part of the visitation process, according to guidelines to be established by the General Secretary.
3. Any unused balance in the Pre-Assembly Travel and Visitation Fund will be transferred to the Sixth Assembly Fund to cover Assembly costs or to subsidize travel to the Assembly.

The Central Committee **accepted** these guidelines. (See also report of the Assembly Preparations Committee, pp. 38-41.)

### **III. Sixth Assembly budget**

#### **A. Expense budget**

A first estimate of the budget was presented to the Finance Committee of the Central Committee in August 1980. The total expense budget was estimated at Sfr.6,931,000. Of this amount, Sfr.2,715,000 is for travel subsidies. This amount is analysed in Appendix IX and comments on each item were provided to the Central Committee.

On the recommendation of the Finance Committee, the Central Committee agreed:

1. To adopt the Sixth Assembly budget;
2. To encourage Central Committee members to help raise the funds needed to finance the Sixth Assembly;
3. That, as from 1984, a more adequate Assembly Reserve be built up in the ordinary budget of the WCC.

#### **B. Income**

The only remaining item of special funding is the Sixth Assembly for which authorization has been given to approach member churches for a total of Sfr.5.5 million.

At present, cash in hand and firmly pledged amounts to Sfr.467,400 while oral pledges bring the total to Sfr.2,492,400.

The greater majority of member churches have yet to respond to the Sixth Assembly financing request. The Finance Committee expresses the hope that they will be encouraged to make their own pledges known as soon as possible, preferably by the end of 1981.

In considering this matter, the Finance Committee suggests that funding for any additional activities to be organized around the Sixth Assembly should be approved only after the authorized special funding for the Assembly budget has been fully subscribed.

In a concluding session, Dr McCloud reported on other matters discussed by the Finance Committee, as follows:

### **IV. 1980 financial report**

Members of Central Committee have received copies of the 1980 financial report. This report has been reviewed by the Finance Committee after being given detailed attention by the Audit Committee.

The Finance Committee was gratified to note the improvement in the outcome for 1980 compared with the estimates considered in August last year.



The net deficiency during the year, after taking into account net exchange gains, was Sfr.171,976.

The Operating Balance which represents the net surplus of undesignated income available for use in future years was reduced from Sfr.1,360,985 at the end of 1979 to Sfr.974,502 at the end of 1980.

The Finance Committee appreciates the changes which have been made in the presentation of the 1980 financial report, which it considers give greater clarity to the WCC's financial position.

The Finance Committee recommends that the 1980 financial report, as audited by the Council's Auditors, Ernst & Whinney SA, be adopted.

This was **agreed**.

#### **V. Auditors for 1981 accounts**

On the advice of the Audit Committee, the Finance Committee recommends that Ernst & Whinney SA be appointed as auditors for the 1981 financial year.

This was **agreed**.

#### **VI. 1981 financial year**

At the Executive Committee meeting held in February 1981 the 1981 budget was reviewed in the light of a proposed budget for 1982, a preliminary budget for 1983, and the goal of ensuring a sound financial position by the time of the Sixth Assembly. The Executive Committee approved a modified 1981 budget, which showed a shortfall in undesignated income of Sfr.715,000. It approved the utilization of up to Sfr.200,000 from the Operating Balance and up to Sfr.200,000 from the Exchange Fluctuation Reserve.

On the basis of information presented to it, the Finance Committee is of the firm opinion that staff will find means to cover the remaining balance of Sfr.315,000, as urged by the Executive Committee.

The Finance Committee recommends that Central Committee affirm the decisions of the Executive Committee to utilize in 1981, if necessary, up to Sfr.200,000 from the Exchange Fluctuation Reserve and Sfr.200,000 from the Operating Balance.

This was **agreed**.

#### **VII. Income projections**

##### *A. Undesignated income*

The undesignated income received in 1980 at fixed budget exchange rates was Sfr.4,968,781 or Sfr.5,157,082 at actual exchange rates.

This was 7.4% more than the undesignated income anticipated in the 1980 budget but still 5.9% less than the undesignated income needed.

If the exchange losses presently incurred on the DM do not totally compensate the gains anticipated on the US\$, it is hoped that the undesignated income actually received in 1981 could reach Sfr.5,350,000.

The projected undesignated income is expected to reach:

Sfr.5,570,000 in 1982 and

Sfr.5,800,000 in 1983

It is felt more rapid increases of the undesignated portion of the Council's income should not be expected because of the effort that will be made by the member churches towards the financing of the Sixth Assembly during this period.

#### *B. Total income projection for 1982*

The total projected income is estimated at Sfr.29,564,217 compared to a total expense budget of Sfr.30,677,340. Two-thirds of the shortfall will be covered by fund balances held by sub-units leaving a Sfr.365,093 deficit.

Proposals are made further in this report to bring the total budget into balance.

The major part of the projected income corresponds to funds that will be received designated for a specific programme or sub-unit of the Council. These programme funds are estimated at Sfr.20,655,448. Taking the non-recurring contributions for specific programmes into account, the increase in programme contributions over 1980 actuals is 7.4% or 3.6% per annum over the 1980-1982 period.

This increase, although lower than the Swiss inflation rate, is deemed to be realistic in view of the general trend in church giving patterns.

### **VIII. Additional resources available**

The Commission of CICARWS has agreed to make an amount of Sfr.996,000 available from its Service Programme Reserve "for programmes related to the purpose for which the funds were originally received". The Finance Committee recommends that this amount should be used as follows:

- a) to provide minimum fund balances of 15% of annual operating budgets for those sub-units for which support has been previously provided by CICARWS, namely Youth, Scholarships Office and CCIA;
- b) to supplement the income of Youth and the Scholarships Office for an amount of Sfr.50,000 each in 1982;



- c) to create with the remainder an undesignated fund to support appropriate sub-units programmes or services.

This was **agreed**.

## **IX. 1982 revised budgets**

The Finance Committee considered revised budgets for 1982 (Appendix X). The revised figures take into consideration a number of amendments which had been made since the February Executive Committee meeting, based on the latest available information.

These changes have the effect of reducing the shortfall of undesignated income to Sfr.365,093, compared with a shortfall of Sfr.981,390 reported in February.

One of the proposals made by the Executive Committee in February related to the allocation of undesignated income in proportion to the level of that income on the basis of criteria to be proposed.

The Finance Committee recommends that the criteria for the allocation of undesignated income be made in the following order of priority:

- a) to budgets which enable the WCC to maintain its essential functions, in particular to maintain relations with its member churches and associate councils (Category 1);
- b) to programme budgets for which it is difficult to obtain adequate programme funding (Category 2);
- c) to provide initial funding not to exceed a period of three years, for new programmes approved by Central or Executive Committee which need time to develop and for which donors need to be found (Category 3).

This was **agreed**.

Assumptions made for 1982 are as follows:

*Category 1 budgets:* General Secretariat, Communication (other than costs distributed), Faith and Order, New York Office (up to agreed level of support), Ecumenical Institute (up to agreed level of support), transfers to Assembly and General Reserve, Contingencies.

*Category 2 budgets:* Church and Society, DFI, Renewal and Congregational Life, Scholarships Office and Youth.

The proposed basis of allocation for 1982 is at the rate of 100% for transfers to Reserves and budget lines for which a level of support has been agreed, and 99% of undesignated fund requirements for other budgets in Category 1; the proposed allocation of undesignated income to budgets in Category 2 is 97.5%. The Finance Committee believes that the sub-units concerned can

operate within the allocated amounts but that a lower allocation could place their work in jeopardy.

The allocation of undesignated income on these bases together with the transfer of a total of Sfr.100,000 from the new undesignated fund referred to in section VIII reduces the shortfall to Sfr.149,347.

The Finance Committee recommends that the 1982 budget be approved and that, if necessary, an amount of Sfr.150,000 be transferred from the Exchange Fluctuation Reserve to eliminate the remaining shortfall.

This was **agreed**.

The Finance Committee recommends that the reductions in inter-unit transfers from CWME and CICARWS directly to other sub-units as proposed in the budget be authorized in view of the fact that these sub-units have made at least equivalent amounts available, in the case of CWME to the WCC as a whole, and in the case of CICARWS for specific purposes referred to in section VIII above.

This was **agreed**.

## **X. 1983 budgets**

The Finance Committee believes that it is not practicable to present to this Central Committee proposed budgets for 1983 which would be meaningful, in view of uncertainties of future exchange, interest and inflation rates. The Committee has nevertheless given serious attention to ways in which a shortfall in undesignated income could be covered by available means, in the context of the Central Committee's firm policy to ensure a sound financial position by the time of the Sixth Assembly.

Present known facts and assumptions based on the best information in its possession, have led the Committee to the firm opinion that adequate reserves and/or fund balances exist to cover the size of undesignated income shortfall currently anticipated in 1983.

The Finance Committee recommends that the Central Committee authorize the Executive Committee to adopt the proposed budget for 1983, on the understanding that the shortfall in undesignated funds can be covered from available fund balances in reserves, within the policies previously laid down by the Central and Executive Committees.

This was **agreed**.

## **XI. Report on finance consultation**

From 4-6 May 1981, 39 representatives of member churches and agencies, commissions and working groups met at Annecy to:



- increase main donor churches' understanding of the WCC's financial operating policies;
- analyse past and projected changes in giving patterns both to the WCC and within the churches;
- study future strategy and planning for WCC budget financing in relation to the changes in giving patterns in the churches as these changes affect such financing in accordance with the decision taken by the Executive Committee in August 1980.

The participation represented approximately 90% of the WCC's income sources.

The report of the Annecy consultation was submitted to the Finance Committee of the Central Committee for study and action (Appendix VIII).

The Finance Committee received the Annecy consultation report with appreciation. Considering that the recommendations made by the consultation are relevant to the present financial situation of the Council, the Finance Committee will pursue their study and implementation. These recommendations can be summarized as follows:

1. The consultation underlined that improved communication should improve the financial situation, but that
2. The responsibility is also that of the persons appointed to the WCC's governing bodies and commissions, and not only of the WCC staff. It therefore insisted on
3. The importance of prior consultation with member churches before appointments are made to ensure access and accountability of such members.
4. The consultation recognized the validity and usefulness of long term planning and budgeting. It felt, however, that it was necessary
5. To improve financial and budgetary relationships by overlapping membership of policy- and programme-making bodies (i.e. Central Committee and commissions).
6. One step favoured was to establish a Joint Programme/Finance Working Group in the Central Committee.
7. It was also felt other future consultations similar to the Annecy event should be organized.
8. The consultation expressed appreciation for the Central Committee's August 1977 decision that no new programme be initiated without a sound financial basis.
9. The consultation urged the implementation of the Executive Committee February 1981 policy on inter-unit transfers. It recommended that the Joint Programme/Finance Working Group establish specific recommendations on this issue prior to the Sixth Assembly.

10. Although it urged member churches to pursue their efforts to support the WCC by undesignated contributions, the consultation also encouraged alternative ways of supporting the Council such as inviting and organizing ecumenical meetings in their countries.

11. The consultation also favoured the principle that a charge be made to donors for the WCC's administration of trust funds and other designated funds and recommended that the Central Committee's policy of August 1977 be more fully implemented.

12. Finally the consultation recommended that a study be conducted of WCC's financial resources, of their structure and constraints.

The Finance Committee shared the non-financial elements of the Annecy report with the General Secretariat Committee and urges the Executive Committee to bring proposals for action on those elements to the Central Committee in August 1982.

The Finance Committee also requested staff to continue to study the cost of the present system of management and administration of the various project lists handled by the WCC sub-units and to bring proposals to the Executive and Central Committees in 1982.

## **XII. Proposals for setting up a WCC Emergency Reserve**

In September 1979, the Executive Committee reported as follows:

“For some time, the need to establish a single WCC Reserve has been debated, and steps should now be taken towards its implementation.

“A WCC Emergency Reserve could be set up to cover all sub-units of the WCC. Concerned commissions would be asked to contribute the whole or an agreed proportion of their specific Reserve or fund balances to the WCC Emergency Reserve, if necessary over a period of several years. The Emergency Reserve would be used only in the event of a major cataclysm which made it impossible for the World Council to continue in whole or in part its normal operations, and would specifically cover terminal payments to and repatriation of staff and other necessary expenses in winding up part or all of the operations of the World Council.

“It is recommended that a detailed proposal be worked out in consultation with the various sub-units for establishing an Emergency Reserve, for consideration by the Central Committee.”

In August 1980 the Central Committee noted the earlier agreement of the Executive Committee “that a detailed proposal be worked out in consultation with sub-units for establishing an Emergency Reserve” and requested that proposals be brought to the Central Committee for its consideration in August 1981.



The Finance Committee recommends that:

1. A WCC Emergency Reserve be set up as soon as possible.
2. Such an Emergency Reserve shall be initially the amounts held in reserves in the names of sub-units presently available for the purpose, totalling approximately Sfr.2.9 million.
3. The basis of the Reserve thereafter shall be the equivalent of three months' operating costs. All sub-units shall be requested to provide this proportion from their reserves, fund balances or regular income, making annual transfers to the Emergency Reserve. Sub-units are encouraged to begin making these transfers as soon as possible, but all sub-units will be required to do so with effect from 1 January 1984.
4. Interest accruing on the Emergency Reserve shall, during an initial period which the Finance Sub-Committee suggests should be five years, be credited to those sub-units which have contributed to the Emergency Reserve in proportion to those contributions.

From 1 January 1987 interest shall be credited to the Emergency Reserve itself to help to provide for the effects of inflation.

5. The Emergency Reserve shall be used only in the event of a major crisis, which threatens in whole or in part the continuation of the work of the WCC. Authorization for partial or complete use of the Emergency Reserve shall necessitate a decision of the Central or Executive Committee or, if such a decision is not readily obtainable, of at least two Officers, or, *in casa extremis*, of the General Secretary.

The Central Committee **accepted** these recommendations.

### **XIII. Provident and Retirement Funds**

The Committee received a report of the major items considered by the boards of the Provident and Retirement Funds, in particular:

- a) the adoption of the financial reports of the Funds for the year ended 31 December 1980;
- b) the implementation of a policy of global investment of Provident Fund monies.

### **XIV. Consideration of items referred by other committees**

No sub-unit should expect that any decrease in designated income or transfers from other sub-units can be compensated automatically by undesignated income.

## *DFI*

Reductions in internal transfers should not place in jeopardy DFI activities officially approved by Central Committee.

## *Church and Society*

The Finance Committee was made aware of a proposal of the Unit I Committee to extend the "Energy for My Neighbour" Programme beyond the end of 1981.

The Finance Committee recommends that for such an extension, the Central Committee authorize the use of only those funds now available.

This was **agreed**.

## *Women in Church and Society*

The Finance Committee considered a request from the sub-committee of Unit III on Women in Church and Society which envisaged establishing a travel pool to help bring women to Vancouver who would not otherwise be able to attend the Assembly.

The Finance Committee recommends that this proposal be referred to the Assembly Preparations Committee for consideration.

This was **agreed**.

## *Community of Women and Men in the Church*

The Finance Committee considered a request related to pre-Assembly planning from the Unit I Committee for a continuing activity of the Advisory Committee and for the publication of the Sheffield book in several languages.

The Finance Committee is not aware of existing financial resources to cover this item outside of the Assembly budget, and therefore recommends that this proposal be referred to the Assembly Preparations Committee for consideration.

This was **agreed**.

## **XV. Financial years beyond 1983**

Subsequent to 1983 the Finance Committee anticipates a deficit in undesignated income which it does not foresee will be covered by the types of allocation envisaged in 1982 and 1983. This is a matter of major concern, especially as it is also likely that fund balances of some sub-units will by then be close to the minimum level which has been adopted.



Some of the financial problems facing the Council several years ago remain, because relative actions have not taken place in programme and structural areas. The Finance Committee has made a number of earlier recommendations which have been adopted by Central or Executive Committee but have not yet been fully implemented. In February 1981, the report to the Executive Committee stated that it was not possible to comply with the Central Committee's request for a balanced budget "based on present programmes, policies and working methods". This statement will remain valid for budgets beyond 1983.

The aim of the Finance Committee is to arrive at a situation where the expenditure in any one year does not exceed the income of that year. To achieve this objective the Committee considers that a full review of the Council's programmes, policies and structures has become an urgent necessity if sizeable future deficits are to be avoided.

It therefore recommends that a review of the Council's programmes, policies and structures be initiated in the immediate future and that the Officers be requested to ensure that proposals be brought for the consideration of the Central Committee in July 1982.

This was **agreed**.

The Finance Committee considers that recommendations to "improve financial and budgetary relationships between the Executive Committee and the Central Committee, the General Secretariat and sub-units, commissions and working groups" requested by the Central Committee in August 1980, will be of added assistance in the development of sound policies for the future.

## **XVI. Thanks**

The Finance Committee wishes to express its very deep and warm thanks to the staff of the WCC which works with the Committee. On the Committee's behalf, a personal and special word of appreciation is extended to Wesley Kenworthy who has since his appointment in 1978 made an impact on the financial operations of the Council which has made it possible to submit the kind of report we have presented today. We are deeply grateful to him and pray God's blessing will go with him in his future work.

The General Secretary added a personal word of gratitude and Mr Kenworthy suitably responded.

The Central Committee **received** the report of the Finance Committee and **accepted** its recommendations.

## AMENDMENT TO RULES AND TO BY-LAWS OF THE PROGRAMME UNITS

### I. Rules

Due notice having been given, the Central Committee **agreed** that Article XIII, paragraph 4 of the Rules of the WCC be amended to read as follows, in order to recognize the new staff structure in the General Secretariat and to facilitate the signature of legal documents in Geneva:

4. The World Council shall be legally bound by the joint signature of two of the following persons: the President or Presidents, the Moderator and Vice-Moderator or Vice-Moderators of the Central Committee, the General Secretary, the Deputy General Secretaries and the Assistant General Secretary. Any two of the above-named persons shall have power to authorize other persons, chosen by them, to act jointly or singly on behalf of the World Council of Churches in fields circumscribed in the power of attorney.

For further amendment to the Rules, see under Sixth Assembly, pages 56-57.

### II. By-Laws of the Programme Units

Due notice having been given, the Central Committee **agreed** that the By-Laws of each of the three Programme Units be amended as follows:

#### *Article III 2 (d)*

The Committee shall: . . .

- (d) in consultation with the officers of the sub-unit commissions or working groups, make recommendations to the Central Committee on budget proposals and staff requirements arising from the sub-units.

#### *Article V 5*

The staff of the Programme Unit are appointed and/or reappointed by the Central Committee in consultation with the officers of the commissions or working groups of the sub-units unless existing sub-unit By-Laws stipulate otherwise.

## MESSAGES

During the meeting a number of messages were received and sent.

The Honorary President, the Rev. Dr W. A. Visser 't Hooft, sent greetings to the Central Committee, regretting that he was unable to travel to attend the



meeting. Greetings were also received from the Ecumenical Council of Churches in the Czech Socialist Republic.

On the recommendation of the Executive Committee, the Central Committee **agreed** to send the following telegram of greetings to His Holiness Pope John Paul II:

Members of World Council of Churches Central Committee meeting at Dresden, German Democratic Republic, convey to Your Holiness sincere Christian greetings. We give thanks to God for your recovery of health and join in prayer for your continued leadership of the Roman Catholic Church. We hope it might be possible for you to visit the Geneva headquarters of the World Council in the near future following the plan made earlier. We ask for God's blessing upon our common efforts to make possible the unity of God's people and to engage in common witness to Jesus Christ our Lord.

Mgr Meeking, bringing greetings from Cardinal Willebrands and the Vatican Secretariat for Promoting Christian Unity, said that Pope John Paul II was giving an ecumenical leadership which was a strong challenge to the Roman Catholic Church. He had insisted on tradition as it is understood in the Roman Catholic Church while at the same time presenting the ecumenical dimension as an essential aspect of the Church's responsibility. This direction, which was shaped by the ecumenical vision of the Second Vatican Council, was a stimulus to the Secretariat for Promoting Christian Unity in developing the relationship with the WCC. The Secretariat wanted to see the whole work of the WCC in the light of this commitment to visible unity, and to collaborate wherever possible with each of its units and sub-units. It hoped the Joint Consultative Group on Social Collaboration would be a real step ahead within the whole range of work being promoted by the Joint Working Group.

The Secretariat, in cooperation with the Assembly Preparations Committee, was seeking appropriate ways of associating the Roman Catholic Church at various levels with the Sixth Assembly and its preparatory process. But the Secretariat hoped that, before the Assembly, the visit of the Pope to the Council would have taken place, with all that signified for the relation of the Roman Catholic Church with the WCC and its member churches.

Bishop Antonie presented a message from His Holiness Patriarch Justin of Romania addressed to Archbishop Scott and the members of the Central Committee. The message expressed the concern of the Romanian Orthodox Church at a time of the escalation of the arms race in various parts of the world. The production of the neutron bomb increased the danger of war. Confronted with these new and dangerous tensions, the member churches of the World Council should unite in efforts to persuade the world military powers to stop the production and use of such weapons and to take concrete steps for disarmament. It was the task of Christians and churches to create a

climate of peace, solidarity and mutual trust in the world, and to urge all nations to solve international conflicts by negotiation and cooperation. Motivated by the theme of the Vancouver Assembly, "Jesus Christ — the Life of the World", the WCC must intensify its struggle to defend the right to life for all people.

The Central Committee **welcomed** this message and asked the Moderator and General Secretary to express its thanks and reply appropriately.

## **DATES OF FUTURE MEETINGS**

The General Secretary announced that the next meeting of the Central Committee would take place 19-28 July 1982 in Geneva. It would be preceded by a meeting of the Executive Committee 15-17 July 1982.

He reminded participants that the Sixth Assembly would be held in Vancouver, Canada, 24 July-10 August 1983. According to the Rules, retiring members of the Central Committee who were not delegates to the Assembly could be present, with the right to speak and participate.

## **CLOSING ACTIONS**

### **I. Expression of thanks**

The General Secretary thanked all those who had contributed to the success of the meeting, including:

Colleagues in the GDR who prepared the meeting and facilitated its work:

- Mr Scheibner and Mr Ziemer, and those who helped with the worship services;
- Mr Krellner and those who planned the Ecumenical Weekend;
- Dr Hoch for the cultural programme;
- Mr Lehnert, Mr Günther and those who prepared the presentation of the GDR churches;
- Mr Krüger-Haye and those who prepared the visits to congregations;
- Ms Taut and those responsible for the visitors' programme;
- Dr Münchow, Mr Bühler and those who planned the excursion and reception in Bad Schandau;
- Mr Weisebach for the exhibits;
- Mr Berger and those responsible for the information and communication tasks;



- Mr Scherbarth for the technical arrangements;
- Mr Heinzig and his helpers for the meal arrangements;
- Ms Thurm and those who provided for the Committee in the coffee and tea breaks;
- Mr Eichhorn and all the “Betreuers” who took care of participants, especially in the Student Hostel and the Mensa;
- Mr Lindner who was responsible for the office arrangements;
- Mr Ruscher and his colleagues who produced all the documents;
- Mr Zweynert and those responsible for organization and security;
- Dr Kirschner and the medical team;
- Mr Guhl, responsible for finances;
- Mr Mieth and those in the reception, for all the work of coordination during the meeting;
- Dr Zappe and those who organized the transport, especially the drivers;
- Members of the Planning Committee of the Federation of Evangelical Churches in the GDR:
  - Mr Kahle, Dr Zappe and Ms Koenig;
  - Mr Franke, Ms Grengel, Mr Häckel, Mr Natho;
  - Mr Anys, pastor of the Christuskirche;
- the Federation of Evangelical Churches, especially Mr Stople;
- Landeskirche Sachsens, especially Bishop Hempel;
- the host congregations: Christuskirche, Lukaskirche, Erlöser-Andreas;
- the Evangelical Deaconess Centre, which hosted the Executive Committee;
- the Methodist Church, sponsor of the Dialogue Centre;
- the Reformed Church, sponsor of the Ecumenical Café;
- those persons who provided private accommodation;
- congregations and church institutions which provided co-workers and vehicles.

GDR authorities, institutions and organizations:

- the State Secretary for Religious Affairs and his co-workers;
- the Council of the District of Dresden;
- the Council of the City of Dresden;
- the District Police Headquarters;
- the Police Headquarters in Dresden and Pirna, especially the traffic police;
- the District Health Institute;
- the service agencies of the City of Dresden and the private agencies;

- the telephone service of the Post Office;
- the German Hygiene Museum (Press Centre);
- the State Agency for Advertisement and Decoration (Press Centre);
- the Technical University, especially the Department of Student Housing;
- the Academy for Transportation, especially the Mensa;
- the Hotel Astoria and the Hotel Newa;
- the Public Transport Department;
- the GDR broadcasting network, especially Dresden station;
- the State Art Museums;
- the “White Fleet” (excursion boat) and the State dining car service (food on board);
- Interflug and Schönefeld Airport administration, especially the passenger services;
- the flower agency, which provided flowers;
- shops and cooperatives which provided furnishings for the meeting rooms, including the church building department;
- the furniture manufacturers, for the extra production of office furniture;
- GDR and foreign technicians who took care of the office machines;
- shops and institutions which seconded co-workers;
- the stewards, under the leadership of Mr Roger Williamson;
- those responsible for worship, especially Koson Srisang, David Tatchell and Ulrich and Inge Becker;
- all staff and coopted staff, especially:
  - Ms Thaler, who handled many administrative details;
  - the interpreters, led by Ms Evdokimoff;
  - the translators, led by Ms Bonnewitz;
  - the typing pool, led by Ms Williamson;
  - the minute writers, Ms Burrows and Ms Green;
  - Mr van Beek, document officer;
  - Mr Perkins, Assistant to the General Secretary.

The Moderator thanked the General Secretary, Deputy General Secretaries and members of the Central Committee for their contribution to the meeting.

Mr Gatu, on behalf of the Central Committee, thanked the Moderator for his devotional prayers and helpful conduct of the business.

The Moderator adjourned the meeting at 6.15 p.m. on Wednesday, 26 August 1981.



## **II. Closing worship**

The closing service was led by Dr Appel and the eucharist, conducted according to the tradition of the Moravian Church, was celebrated by Bishop Theodor Gill. The preacher was Ms Heather Johnston.

## APPENDICES



## Appendix I

### PARTICIPANTS

#### PRESIDENTS

*Presidium:* His Holiness Iliya II  
Hon. Ms Justice A. R. Jiagge  
Prof. José Miguez-Bonino  
Dr T. B. Simatupang  
Most Rev. Olof Sundby  
Dr Cynthia Wedel

#### OFFICERS OF THE CENTRAL COMMITTEE

*Moderator:* Most Rev. Edward W. Scott  
*Vice-Moderators:* His Holiness Karekin II  
Ms Jean Skuse  
*General Secretary:* Rev. Dr Philip A. Potter

#### MEMBERS OF THE CENTRAL COMMITTEE

Mr Yegizaw Abebaw, Ethiopian Orthodox Church  
Bishop John Hurst Adams, African Methodist Episcopal Church, USA  
Most Rev. Shahe H. Ajamian, Armenian Apostolic Church  
Dr S. T. Ola Akande, Nigerian Baptist Convention  
Rt Rev. John M. Allin, Episcopal Church, USA  
Mr Jan Anchimiuk, Autocephalic Orthodox Church in Poland  
Rev. Dr Andrianarijaona, Malagasy Lutheran Church  
His Eminence Antonie (Plamadeala), Romanian Orthodox Church  
Rev. Dr André Appel, Evangelical Church of the Augsburg Confession of  
Alsace and Lorraine  
Mr Harry A. Ashmall, Church of Scotland  
Bishop James Ault, United Methodist Church, USA  
Bishop Dr Tibor Bartha, Reformed Church in Hungary  
Mr Bena-Silu, Church of Christ on Earth by the Prophet Simon Kimbangu  
Rev. Alexei M. Bichkov, Union of Evangelical Christian Baptists of USSR  
Protopresbyter Vitaly Borovoy, Russian Orthodox Church  
Mr John Brademas, United Methodist Church, USA  
Rev. Dr Arie R. Brouwer, Reformed Church in America  
Rev. John P. Brown, Uniting Church in Australia  
Rt Rev. J. L. Bryce, Church of the Province of New Zealand  
Dr Alexy Buevsky, Russian Orthodox Church  
Rev. Albert Burua, United Church in Papua New Guinea and the Solomon  
Islands

Rev. Dr Robert C. Campbell, American Baptist Churches in the USA  
 Rev. Chan Alan Chor Choi, Anglican Church in China including Hong Kong  
 His Eminence Chrysostomos (Konstantinidis), Metropolitan of Myra, Ecumenical Patriarchate of Constantinople  
 Ms Fernanda Comba, Waldensian Church, Italy  
 Rev. Dr Paul A. Crow, Jr., Christian Church (Disciples of Christ), USA  
 Rev. Dr James R. Crumley, Jr., Lutheran Church in America  
 Rev. Meirion Lloyd Davies, Presbyterian Church of Wales  
 Mr John Doom, Evangelical Church of French Polynesia  
 Rev. Canon E. P. M. Elliott, Church of Ireland  
 Principal Olle Engström, Mission Covenant Church of Sweden  
 Ms Ana B. Ferrari, Evangelical Methodist Church of Argentina  
 Metropolitan Filaret of Minsk and Byelorussia, Russian Orthodox Church  
 Mr Ludwig Franke, Federation of the Evangelical Churches (Thuringia)  
 Rev. Dr Hans A. Frei, Old Catholic Church of Switzerland  
 Rev. John G. Gatu, Presbyterian Church of East Africa  
 Ms Daisy Gopal Ratnam, Church of South India  
 His Eminence Metropolitan Dr Paulos Mar Gregorios, Orthodox Syrian Church — Catholicate of the East  
 Rev. Dr John S. Groenfeldt, Moravian Church in America, Northern Province  
 Prof. Dr Gerhard Grohs, Evangelical Church in Germany (United)  
 Bishop Dr Hans Heinrich Harms, Evangelical Church in Germany (Lutheran)  
 Dr Heinz Joachim Held, Evangelical Church in Germany (Lutheran)  
 Bishop Dr Johannes Wilhelm Hempel, Federation of the Evangelical Churches (Saxony)  
 Rev. Harry Y. Henry, Protestant Methodist Church in Benin and Togo  
 His Grace Mar Gregorios Yohanna Ibrahim, Syrian Orthodox Church of Antioch and All the East  
 Rev. Albert Isteero, Synod of the Nile of the Evangelical Church  
 Ms Heather Johnston, Presbyterian Church in Canada  
 Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation  
 His Eminence Juvenaly- (Poyarkov), Metropolitan of Krutitzky and Kolomna, Russian Orthodox Church  
 Rev. Dr Won Yong Kang, Presbyterian Church in the Republic of Korea  
 Rt Rev. Dr Josiah Kibira, Evangelical Lutheran Church in Tanzania  
 His Eminence Archbishop Kirill (Goundiaev), Russian Orthodox Church  
 Rev. Yoichi Kishimoto, United Church of Christ in Japan  
 Prof. Dr Gerasimos Konidaris, Church of Greece  
 Most Rev. Arthur R. Kratz, Episcopal Church of Brazil  
 Rev. J. H. Kroneberg, Moravian Church in Southern Africa  
 Ms Julia Lädach, Swiss Protestant Church Federation  
 Rev. Johannes Langhoff, Evangelical-Lutheran Church of Denmark



Ms Cynthia Latuihamallo, Protestant Church of Indonesia  
 Rev. Samuel Lehtonen, Evangelical-Lutheran Church of Finland  
 Rev. José M. Leite, Evangelical Presbyterian Church of Portugal  
 Rt Rev. Per Lønning, Church of Norway (Lutheran)  
 Ms Janice Love, United Methodist Church, USA  
 Rev. Augustina Lumentut, Christian Church in Mid-Sulawesi  
 Rev. Wilson T. Lwanga-Mugerwa, Church of Uganda  
 Ms Evelyn G. Mahlatsi, Church of the Province of South Africa  
 Mr Renato Malvar, Philippine Independent Church  
 Bishop James K. Mathews, United Methodist Church, USA  
 Ms Teli S. R. Matthew, Federation of Evangelical Lutheran Churches in India  
 Archbishop Dr Janis Matulis, Evangelical Lutheran Church of Latvia  
 Ms Jean Mayland, Church of England  
 Rev. Dr J. Oscar McCloud, United Presbyterian Church in the USA  
 Rev. M. Stanley Mogoba, Methodist Church of Southern Africa  
 Ms Marie Momo-Kingue, Evangelical Church of Cameroun  
 Dr Remko J. Mooi, Netherlands Reformed Church  
 Rev. Armencius Munthe, Simalungun Protestant Christian Church  
 Bishop Emerito P. Nacpil, United Methodist Church  
 His Eminence Nicolae (Corneanu), Metropolitan of Banat, Romanian Orthodox Church  
 Prof. Dr Nikos A. Nissiotis, Church of Greece  
 Rev. Francisco Norniella, Presbyterian Reformed Church in Cuba  
 Rev. Lukombo-Kitete Ntontolo, Evangelical Church of Zaïre  
 Ms Mercy Amba Oduyoye, Methodist Church, Nigeria  
 Rt Rev. Dr Henry Okullu, Church of the Province of Kenya  
 His Eminence Pankratiy, Metropolitan of Stara and Zagora, Bulgarian Orthodox Church  
 His Eminence Parthenios (Koinidis), Metropolitan of Carthage, Greek Orthodox Patriarchate of Alexandria  
 Mr Vibul Pattarathammas, Church of Christ in Thailand  
 His Eminence Pavlos (Menevichoglou), Metropolitan of Sweden, Ecumenical Patriarchate of Constantinople  
 Rev. Margaret Barnes Peery, Presbyterian Church in the United States  
 Ms Waltraut Peper, Federation of Evangelical Churches, GDR (United)  
 Rev. Dr Avery D. Post, United Church of Christ, USA  
 Rev. Dr David W. Preus, American Lutheran Church  
 Mr Albert J. Price, United Church of Christ, USA  
 Prof. John S. Romanides, Church of Greece  
 Rev. Dr David Russell, Baptist Union of Great Britain and Ireland  
 Ms Dorinda Y. Sampath, Presbyterian Church in Trinidad and Grenada  
 His Grace Bishop Samuel, Coptic Orthodox Church  
 Rt Rev. Bishop John V. Samuel of Multan, Church of Pakistan  
 Bishop Dr Gurbachan Singh, Church of North India

Rev. Prof. Josef Smolik, Evangelical Church of Czech Brethren  
 Rt Rev. Neville W. de Souza, Church in the Province of the West Indies  
 Rev. Dr Sutarno, Christian Churches of Java  
 Prof. Kyaw Than, Burma Baptist Convention  
 Dr M. M. Thomas, Mar Thoma Syrian Church of Malabar  
 Ms Barbara R. Thompson, United Methodist Church, USA  
 Mr William P. Thompson, United Presbyterian Church in the USA  
 Ms Marja van der Veen-Schenkeveld, Reformed Churches in the Netherlands  
 Rev. Dr Robert A. Wallace, United Church of Canada  
 Ms Pauline M. Webb, Methodist Church, UK  
 Ms Margaret A. Youngquist, American Lutheran Church  
 Ms Jean F. Zaru, Friends' United Meeting  
 Prof. John D. Zizioulas, Ecumenical Patriarchate of Constantinople  
 Ms Hildegard Zumach, Evangelical Church in Germany (United)

## SUBSTITUTES

Dr Lothar Coenen Evangelical Church in Germany	for Prof. Dr Hans Helmut Esser
Rev. Clarence J. Davis National Baptist Convention, USA, Inc.	for Dr Joseph H. Jackson
Mr Hans Hermannstädter Evangelical Church of the Augsburg Confession, Romania	for Bishop Albert Klein
Rev. Dr Robert Huston The United Methodist Church, USA	for Mr John Brademas (from 22 August)
Rev. Leonid Kishokovsky Orthodox Church in America	for Prof. John Meyendorff
Bishop Lavrentije Serbian Orthodox Church	for Deacon Radomir Rakic
Archbishop Macarios Ethiopian Orthodox Church	for Bishop Paulos
Rev. William Norgren Episcopal Church, USA	for Bishop John M. Allin (from 22 August)
Ms Marjory Ramage Presbyterian Church of New Zealand	for Ms Joan Anderson



Rev. Martin Reardon  
Church of England

for Bishop Kenneth Woollcombe

Mr Enilson Rocha Souza  
Evangelical Pentecostal Church  
“Brazil for Christ”

for Pastor Manoel de Mello

Mr Andrei Tchijov  
Russian Orthodox Church

for Archbishop Kirill  
(from 23 August)

Rev. Norvan Armen Zakarian  
Armenian Apostolic Church

for Bishop Arsen Berberian

#### REPRESENTATIVES OF MEMBER CHURCHES NOT OTHERWISE REPRESENTED

Mr H. Lamar Gible

Church of the Brethren, USA

Prof. Dr Jan Michalko

Slovak Evangelical Church of the  
Augsburg Confession in the CSSR

Rev. Sidney D. Smuts

Presbyterian Church of Southern  
Africa

Rev. Vilém Stonawski

Silesian Evangelical Church of the  
Augsburg Confession in the CSSR

#### DELEGATED OBSERVERS

Fr Pierre Duprey

Roman Catholic Church  
(Secretariat for Promoting  
Christian Unity)

Monsignor Basil Meeking

Roman Catholic Church  
(Secretariat for Promoting  
Christian Unity)

#### ADVISERS FROM WORLD ORGANIZATIONS AND OTHER BODIES

Dr Bert B. Beach

General Conference of Seventh  
Day Adventists

Rev. George B. Braund

Anglican Consultative Council

Rev. Dr Gerhard Claas

Baptist World Alliance

Rev. Aldo Comba

World Alliance of Reformed  
Churches

Ms Anna-Maria Cordes

International Christian Youth  
Exchange

Rev. Rolf Dammann	Baptist World Alliance
Rev. Matthias Dannenmann	World Alliance of YMCAs
Dr Friedrich Huth	Friends World Committee for Consultation
Dr Anza A. Lema	Lutheran World Federation
Rev. Birger Mathisen	United Bible Societies
Dr Lubomir Mirejovsky	Christian Peace Conference
Ms Aila H. Niinikoski	World YWCA
Rev. Kjell Ove Nilsson	Nordic Ecumenical Institute
Mr Frank Northam	World Methodist Council
Deacon Rauno M. Pietarinen	Syndesmos
Ms Kathleen Todd	Frontier Internship in Mission
Rev. Hans-Jochen Vogel	World Student Christian Federation
Mr Adrian Wijemanne	Ecumenical Development Cooperative Society
Mr Bo Wirmark	International Fellowship of Reconciliation

#### ADVISERS FROM REGIONAL CONFERENCES AND NATIONAL CHRISTIAN COUNCILS

Rev. Dr Donald W. Anderson	Canadian Council of Churches
Prof. Dr Witold Benedyktowicz	Polish Ecumenical Council
Mr Christian Balslev-Olesen	Ecumenical Council of Denmark
Ms Inga-Brita Castrén	Ecumenical Council of Finland
Rev. Donald Dufty	Australian Council of Churches
Mr Gabriel Habib	Middle East Council of Churches
Rev. Maria Herrbrück	Council of Christian Churches in the GDR
Mr Werner Klein	Council of Christian Churches in the FRG and West Berlin
Dr G. Christiaan Kok	Council of Churches in the Netherlands



Rev. Géron Meyer	Latin American Council of Churches (in formation)
Rev. Dr Philip Morgan	British Council of Churches
Rev. Dr Soritua Nababan	Council of Churches in Indonesia
Rev. Paul Oestreicher	British Council of Churches
Mr M. Shirley Peiris	National Christian Council of Sri Lanka
Prof. Dr Karoly Pröhle	Ecumenical Council of Churches in Hungary
Rev. Maxime Rafransoa	All Africa Conference of Churches
Rev. J. Keith Ramage	National Council of Churches in New Zealand
Dr Claire Randall	National Council of Churches of Christ in the USA
Prof. Dr Milan Salajka	Ecumenical Council of Churches in the CSSR
Rev. Peter J. Storey	South African Council of Churches
Rev. Win Tin	Burma Council of Churches
Rev. Carl H. Traaen	Church of Norway Council on Foreign Relations
Rev. Dr Glen Garfield Williams	Conference of European Churches

#### ADVISERS APPOINTED BY UNITS AND SUB-UNITS

Ms Elisabeth Adler: PCR	Mr Hans-Wolfgang Hessler: Communication
Rev. Michael Benckert: CMC	Sister Anne Heucke: CICARWS
Rev. Arnold Bittlinger: Renewal and Congregational Life	Mr Giselher Hickel: Youth
Ms Rose Catchings: Women	Rev. Günter Krusche: PTE
Ambassador Olle Dahln: CCIA	Dr Ulrich Kühn: Faith and Order
Prof. Richard D. Dickinson: CCPD	Ms Grace Ladokun: Education
Ms Florence Dolphyne: CICARWS	Dr H. M. de Lange: Church and Society
Rev. Peter E. Glensor: Youth	Dr Martin Lehmann-Habeck: CWME
Dr Brigitte Grell: Communication	Rev. Jacques Maury: CWME
Rev. Christina Grengel: CCPD	Dr Dietrick Mendt: CWME
Dr J. Rudolph Grimes: CCIA	Rev. Howard Mills: PTE

Dr Dirk C. Mulder: DFI  
 Ms Judy Munroe: Women  
 Dr Milan Opocensky: Bossey  
 Rev. Ofelia Ortega: CCIA  
 Mr Ernst Petzold: CMC  
 Dr Uwe Runge: Bossey  
 Ms Rosalind Saint-Victor:  
 Education  
 Mr Günter Scholz: Church and  
 Society  
 Rev. Eckart Schwerin: Education

Rt Rev. Dinis S. Sengulane:  
 CICARWS  
 Ms Margaret Sonnenday:  
 Women  
 Ms Sylvia Talbot: CMC  
 Ms Mary Tanner: Faith and  
 Order  
 Dr Aaron Tolen: CCPD  
 Bishop Karoly Toth: CCIA  
 Ms Bertha Vargas: PCR  
 Ms Ruth Zander: DFI

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Prof. Dr Gerhard Bassarak	Evangelical Church of Berlin-Brandenburg
Dr Heinz Blauert	Evangelical Church of Berlin-Brandenburg
Dr Ulrich von Brück	Evangelical Lutheran Church of Saxony
Dr Ursula Buschlüter	Association of Old Catholic Congregations in the GDR
Rev. Gerhard Derday	Federation of Evangelical Free Church Congregations
President Kurt Domsch	Evangelical Lutheran Church of Saxony
Rev. Christian Garve	Federation of Evangelical Churches in the GDR
Bishop Horst Gienke	Federation of Evangelical Churches in the GDR
Bishop Theodor Gill	Moravian Church, Herrnhüt
Mr Klaus Gysi	State Secretary for Religious Affairs
Rev. Gottfried de Haas	Church Federation of Evangelical Reformed Congregations
Bishop Armin Härtel	Methodist Church, GDR
Mr Peter Heinrich	State Secretariat for Religious Affairs
Mr Hans Jörke	City of Dresden
Bishop Dr Werner Krusche	Federation of Evangelical Churches in the GDR
Mr Gerhard Lewerenz	Dresden District Council



Archbishop Melchisedek  
 President Eberhard Natho  
 Oberkirchenrat Walter Pabst  
 Oberkirchenrat Hans Schäfer  
 Bishop Gerhard Schaffran  
 Rev. Joachim Schlegel  
 Bishop D. Albrecht Schönherr  
 Ms Christina Schultheiss  
 Dr Martin Schwintek  
 Rev. Matthias Sens  
 Mr Manfred Stolpe  
 Mr Ullmann  
 Präses Siegfried Wahrmann  
 Bishop Georg Weinhold  
 Mr Hans Weise  
 Prof. Dr Gert Wendelborn  
 Dr Gerd Will

Russian Orthodox Church in  
 Central Europe  
 Council of Christian Churches in  
 the GDR  
 Federation of Evangelical  
 Churches in the GDR  
 Evangelical Lutheran Church of  
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 Roman Catholic Church, GDR  
 Evangelical Lutheran Church of  
 Saxony  
 President of the Federation of  
 Evangelical Churches in the GDR  
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 State Secretariat for Religious  
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 Ms Nirmala Fenn  
 Prof. Alan Geyer  
 Rev. Gordon How

International Year of Disabled  
 Persons  
 Netherlands Reformed Church  
 Community of Women and Men  
 in the Church  
 International Year of Disabled  
 Persons  
 Youth  
 CCPD  
 Vancouver Planning Committee  
 for Sixth Assembly

Rev. Dr Robert Huston	The United Methodist Church, USA
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Dr Samuel Lee	Interpreter for Dr Kang
Rev. Elisabeth Lidell	Inter-Church Relations, Lutheran Church of Denmark
Rev. Dr Robert Lodwick	United Presbyterian Church in the USA
Rev. Dr Jouko Martikainen	Committee for Foreign Affairs, Evangelical Lutheran Church of Finland
Dr P. O. Mba	International Year of Disabled Persons
His Eminence Archbishop Nikolozi of Sukhumi Abkhazeti	Georgian Orthodox Church
Rev. William Norgren	Episcopal Church, USA
Rev. William Rusch	Lutheran Church in America
Ms Hannelore Schüller	Ecumenical Youth Council, Bayern, FRG
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Ms Maria Teresa Bovet	Mr Jean-Michel Läubli
Ms Claire Chimelli	Ms Karin Lebbe
Mr Martin Conway	Ms Andrea von Löwis
Ms Martine Cullot	Mr Vassili Majnjev
Ms Elisa Eklund	Ms Zenaïda Nossova
Ms Tomoko Evdokimoff	Ms Elisabeth Raiser
Mr Robert Faerber	Ms Madeleine Richter
Ms Ilse Friedeberg	Ms Renate Strecker
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Rev. Dr Ulrich Becker

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Ms Gwen Cashmore

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Ms Patricia Chiarinotti

Ms Colette Chollet

Ms Nancy Clark

Mr Patrick Coïdan

Ms Evelyne Corelli

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Mr Gilbert Cudré-Mauroux

Mr Trevor Davies

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Mr Uffe Gjerding

Mr Herman de Graaf

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Ms Kathy Lowe

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Mr Peter Moss

Mr Prexy Nesbitt

Rev. Dr Constance Parvey

Ms Margaret Pater

Rev. William Perkins

Rev. David Philpot

Ms Françoise Pottier

Rev. Dr Konrad Raiser

Prof. Todor Sabev

Dr Julio de Santa Ana

Rev. Aharon Sapsezian

Ms Renate Sbeghen

Rev. Dr Choan Seng Song

Dr Koson Srisang

Canon David Tatchell

Ms Evelyne Tatu

Dr John B. Taylor  
Mr John P. Taylor  
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Mr Archie Turnbull

Mr Victor Vaca  
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Mr Erich Weingärtner  
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Mr Bertram Althausen  
Mr Dietrich Althausen  
Mr Stephen Ashwell  
Ms Mechthild Berger  
Mr Erich Bosshard  
Mr Rogelio Bueno  
Ms Katharina Bula  
Ms Ana Benites Correa  
Mr Matthias Eichrodt  
Ms Cathleen Fluter  
Ms Ute Gericke-Krispin  
Mr Michael Glaser  
Ms Maria Grahm  
Ms Christiane Hartmann  
Ms Theilka Hoeft  
Ms Claudia Kühn  
Mr Jörg Kunzendorf  
Mr Bastiaan de Leeuw  
Ms Preethi Manuel  
Ms Riitta Martiskainen  
Ms Paula Metszies  
Mr Werner Müller  
Mr Jörg Naumann  
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Mr Kent O'Neill  
Mr Jürgen Quart  
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Mr Heiko Brattig  
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Mr Eckehard Möller  
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Ms Viola Münchow  
Mr Volker Nacke  
Ms Sieglinde Phillip  
Mr Frank Pörner  
Ms Renate Rasch  
Ms Kerstin Reichel  
Ms Annegret Reuter  
Ms Ulrike Rudolph  
Ms Mirella Saab  
Mr Andreas Schurig  
Ms Christiane Schwintek  
Mr Andreas Sembdner  
Ms Elisabeth Sembdner



Ms Mary-Lee Talbot  
Mr Christof Theilemann  
Rev. Rhodri Thomas  
Mr Pavel Vychopen  
Ms Debbie Wee  
Ms Katharina Wiefel  
Mr Roger Williamson

Ms Katrin Sittner  
Ms Christiane Spengler  
Mr Thomas Weihermüller  
Mr Stephan Wolf

## Appendix II

### MEMBERSHIP OF UNIT COMMITTEES, THE COMMITTEE ON THE GENERAL SECRETARIAT, THE ASSEMBLY PREPARATIONS COMMITTEE AND THE FINANCE COMMITTEE

#### Allocation of Central Committee Members

##### *Unit I*

Bishop John Hurst Adams	Rev. Samuel Lehtonen
Archbishop Shahe Ajamian	Bishop Per Lønning
Dr S. T. Ola Akande	Mr Renato Malvar
* Ms Joan Anderson	* Rev. Prof. John Meyendorff
Bishop James Ault	Prof. Dr Nikos Nissiotis
Mr Bena-Silu	Ms Mercy Oduyoye
Protopresbyter Vitaly Borovoy	Rev. Dr David W. Preus
Rev. Albert Burua	Prof. John S. Romanides
* Prof. Dr Hans Helmut Esser	Prof. Josef Smolik
Metropolitan Paulos Mar Gregorios	Prof. Kyaw Than
Bishop Hans Heinrich Harms	Dr M. M. Thomas
Bishop Johannes W. Hempel	Ms Marja van der
Archbishop Kirill	Veen-Schenkeveld
* Bishop Albert Klein	* Bishop Kenneth Woollcombe
Prof. Dr Gerasimos Konidaris	Ms Margaret Youngquist
Archbishop Arthur Kratz	* Prof. John Zizioulas
Rev. Johannes H. Kroneberg	

##### *Unit II*

Bishop Dr Tibor Bartha	Rev. Harry Henry
Rev. Alexei Bichkov	* Dr Emil A. J. Jeevaratnam
Mr Alexey Buevsky	Ms Heather Johnston
Rev. Dr Robert Campbell	Rev. Dr Won Yong Kang
Ms Fernanda Comba	* Bishop Chester A. Kirkendoll
Mr John Doom	Rev. Yoichi Kishimoto
Mr Ludwig Franke	Rev. Johannes Langhoff
Prof. Dr Gerhard Grohs	Ms Janice Love
* His Beatitude Ignatios IV	Rev. Augustina Lumentut

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\* Not present at this meeting of the Central Committee.



Rev. Stanley Mogoba  
 \* Bishop Gerald B. Muston  
 Metropolitan Nicolae  
 \* Bishop Paulos  
 \* Mr Vibul Pattarathammas  
 Mr Albert Price

Rev. Dr David Russell  
 Bishop Samuel  
 Bishop John V. Samuel  
 Bishop Neville W. de Souza  
 Mr William P. Thompson  
 Ms Pauline M. Webb

### *Unit III*

Mr Yegizaw Abebaw  
 Mr Jan Anchimiuk  
 Bishop Antonie  
 Mr Harry A. Ashmall  
 Mr John Brademas  
 Rev. John P. Brown  
 Bishop J. L. Bryce  
 Rev. Dr James R. Crumley  
 Rev. Meirion Lloyd Davies  
 Rev. Canon E. P. M. Elliott  
 Principal Olle Engström  
 Metropolitan Filaret  
 Rev. John Gatu  
 Rev. Dr John S. Groenfeldt  
 Dr Heinz Joachim Held  
 Metropolitan Mar Gregorios  
 Yohanna Ibrahim  
 Rev. Albert Isteero  
 \* Dr Joseph H. Jackson

Ms Julia Lädach  
 Ms Cynthia Latuihamallo  
 Rev. W. T. Lwanga-Mugerwa  
 Ms Evelyn Mahlatsi  
 Ms Teli Matthew  
 Rev. Dr J. Oscar McCloud  
 \* Rev. Manoel de Mello  
 Ms Marie Momo-Kingue  
 Bishop Emerito P. Nacpil  
 Rev. Francisco Norriella  
 Rev. Lukombo-Kitete Ntontolo  
 Rev. Margaret B. Peery  
 Ms Waltraut Peper  
 \* Deacon Radomir Rakic  
 Ms Dorinda Sampath  
 Ms Barbara Thompson  
 Rev. Dr Robert A. Wallace  
 Ms Jean Zaru  
 Ms Hildegard Zumach

### *Committee on the General Secretariat*

Bishop John M. Allin  
 Dr Rakoto Andrianarijaona  
 Rev. Dr André Appel  
 \* Bishop P. A. Berberian  
 Rev. Dr Arie R. Brouwer  
 Rev. Chan Chor Choi  
 Metropolitan Chrysostomos  
 Rev. Dr Paul A. Crow, Jr.  
 Ms Ana B. Ferrari  
 Dr Hans Alfred Frei

Ms Daisy Gopal Ratnam  
 \* Bishop Friedrich Hübner  
 Rev. Jean-Pierre Jornod  
 Metropolitan Juvenaly  
 Bishop Josiah Kibira  
 \* Bishop Albert Klein  
 Rev. José M. Leite  
 Bishop James K. Mathews  
 Archbishop Janis Matulis  
 Ms Jean Mayland

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\* Not present at this meeting of the Central Committee.

Dr Remko J. Mooi  
Rev. Armencius Munthe  
Bishop Henry Okullu  
Metropolitan Pankratiy  
Metropolitan Parthenios  
Metropolitan Pavlos

Rev. Dr Avery D. Post  
Bishop Gurbachan Singh  
Rev. Dr Sutarno  
Dr Cynthia Wedel  
\* Ms A. Jean Woolfolk

### **Allocation of Other Categories of Central Committee Participants**

#### *Unit I*

Rev. Lothar Anys  
Prof. Gerhard Bassarak  
Dr Heinz Blauert  
Rev. George Braund  
Dr Lothar Coenen  
Principal Martin H. Cressey  
Mr Rolf Dammann  
Fr Pierre Duprey  
Mr Hans Hermannstädter  
Rev. Maria Herrbrück  
Rev. Choon-Young Kim  
Rev. Leonid Kishkovsky  
Mr Werner Klein  
Dr Ulrich Kühn  
Dr H. M. de Lange  
Dr Martin Lehmann-Habeck

Rev. Elisabeth Lidell  
Rev. Jacques Maury  
Dr Dietrich Mendt  
Prof. Dr Jan Michalko  
Dr Dirk Mulder  
Dr Soritua Nababan  
Archbishop Nikolozi  
Rev. William Norgren  
Ms Marjory Ramage  
Rev. Martin Reardon  
Mr Günter Scholz  
Ms Mary Tanner  
Bishop Georg Weinhold  
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Mr Kelvin Baptiste  
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Mr Michael Benckert  
Mr Frans Bouwen  
Dr Ursula Buschlüter  
Ambassador Olle Dahlén  
Mr Nelso del Vecchio  
Prof. Richard Dickinson  
Ms Florence Dolphyne  
Prof. Alan Geyer

Mr Lamar Gibble  
Rev. Christa Grengel  
Dr J. Rudolph Grimes  
Mr Gabriel Habib  
Bishop Armin Härtel  
Sister Anne Heucke  
Ms Annette Hutchins-Felder  
Dr Friedrich Huth  
Archbishop Macarios  
Dr Peter O. Mba  
Rev. Gérson Meyer

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\* Not present at this meeting of the Central Committee.



Dr Lubomir Mirejovski  
Rev. Kjell O. Nilsson  
Rev. Paul Oestreicher  
Rev. Ofelia Ortega  
Mr Ernest Petzold  
Rev. Maxime Rafransoa  
Dr Claire Randall  
Ms Christina Schultheiss  
Dr Martin Schwintek  
Bishop Dinis S. Sengulane  
Rev. Matthias Sens  
Rev. Delville Smuts

Mr Enilson Rocha Souza  
Rev. Peter Storey  
Ms Sylvia Talbot  
Rev. Win Tin  
Dr Aaron Tolen  
Bishop Dr Karoly Toth  
Rev. Carl Traaen  
Ms Bertha Vargas  
Rev. William Weiler  
Mr Adrian Wijemanne  
Mr Bo Wirmark

### *Unit III*

Rev. Charles A. Ansa  
Mr Christian Balslev-Olesen  
Rev. Arnold Bittlinger  
Ms Rose Catchings  
Rev. Aldo Comba  
Ms Anna-Maria Cordes  
Mr Matthias Dannenmann  
Rev. Clarence Davis  
Mr Kurt Domsch  
Rev. Donald Dufty  
Ms Nirmala Fenn  
Rev. Peter Glensor  
Rev. Gottfried de Haas  
Mr Giselher Hickel  
Rev. Dr Robert Huston  
Bishop John M. Krumm  
Dr Günter Krusche  
Ms Grace Ladokun

Bishop Lavrentije  
Rev. Dr Robert Lodwick  
Rev. Birger Mathisen  
Rev. Howard Mills  
Ms Judy Munroe  
President Eberhard Natho  
Ms Aila H. Niinikoski  
Mr M. Shirley Peiris  
Deacon Rauno Pietarinen  
Ms Rosalind Saint-Victor  
Dr Milan Salajka  
Rev. Joachin Schlegel  
Ms Hannelore Schüller  
Rev. Eckart Schwerin  
Ms Margaret Sonnenday  
Rev. Vilém Stonawski  
Ms Kathleen Todd  
Rev. Hans-Jochen Vogel

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Dr Bert B. Beach  
Dr Ulrich von Brück  
Ms Inga-Brita Castrén  
Rev. Dr Gerhard Claas  
Rev. Gerhard Derday  
Rev. Christian Garve

Dr Brigitte Grell  
Mr Hans-Wolfgang Hessler  
Rev. Dr Gordon How  
Dr G. Christiaan Kok  
Rev. Per Larsson  
Dr Anza A. Lema  
Mgr Basil Meeking

Rev. Dr Philip Morgan  
Mr Frank Northam  
Dr Milan Opocensky  
Oberkirchenrat Walter Pabst  
Prof. Karoly Pröhle  
Rev. J. Keith Ramage

Dr Uwe Runge  
Rev. William Rusch  
Mr Hans Schäfer  
Rev. Dr Glen Garfield Williams  
Rev. Armen Zakarian

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Ms Pauline Webb (Moderator)  
Mr Bena-Silu  
Dr Arie R. Brouwer  
Rt Rev. J. L. Bryce  
Ms Ana B. Ferrari  
Rev. Dr Won Yong Kang  
His Eminence Archbishop Kirill  
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Rt Rev. Per Lønning  
Ms Evelyn Mahlatsi  
His Eminence Parthenios (Koinidis)  
Ms Waltraut Peper  
Rev. Dr Sutarno  
Ms Barbara R. Thompson  
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Monsignor Basil Meeking  
Rev. Dieter Trautwein

### **Membership of Finance Committee**

Rev. Dr J. Oscar McCloud  
(Moderator)  
His Eminence Antonie (Plamadeala)  
Mr Harry A. Ashmall  
Mr Bena-Silu  
Bishop Dr Hans Heinrich Harms  
Dr Heinz Joachin Held

Rev. Jean-Pierre Jornod  
Mr Renato Malvar  
Rt Rev. Neville W. de Souza  
Most Rev. Olof Sundby  
Dr Cynthia Wedel  
\* Ms A. Jean Woolfolk

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\* Not present at this meeting of the Central Committee.



### Appendix III

## CORRESPONDENCE BETWEEN THE SALVATION ARMY AND THE WORLD COUNCIL OF CHURCHES

LETTER FROM GENERAL BROWN TO THE GENERAL SECRETARY,  
DATED 31 JULY 1981

Members of The Salvation Army delegation which you and your colleagues received so cordially in Geneva on 3 June have given further prayerful reflection to those helpful deliberations, and the subject of The Salvation Army's relationship with the World Council of Churches has also had the renewed attention of the Advisory Council to the General.

The feeling is that those who carry the chief responsibility for the World Council of Churches have been exceedingly patient not only in correspondence but also in allowing us ample time to study those aspects of the relationship that have troubled many Salvationists. We were aware that to be "in suspension pending dialogue" was, under the World Council of Churches' Constitution, an unrecognized status and, because of this, your tolerance has been all the more appreciated.

The time has come, however, to resolve the situation, and we therefore ask for an adjustment in the relationship that presently exists. The Salvation Army wishes to move from full membership to fraternal status under the provision in the Constitution (Section VI.1, and Section XII of the Rules).

In making this request we are acting on the best consensus we can gain, based on the most careful polling of our worldwide leadership, and via the processes explained in detail during our deliberations in Geneva on 3 June.

The reasons for this submission have been shared with you, and at length. In summary, they revolve around the fact of The Salvation Army's internationality which itself inevitably implies diversity of views concerning our relationship. The preservation of that internationality, by the very nature of our Movement, is vital to us and, we feel, to those whom we serve.

To lose any spiritual fellowship with the World Council of Churches would be for us as undesirable and painful as it would be if we were to sever the happy relationship we enjoy with local, regional and national councils of churches around the world, as well as with the various communions and denominations whose witness and work for Christ we prayerfully uphold and in which, in our unique way, we share.

There are unquestionably aspects of the World Council of Churches' activity which demand our full support, e.g. the Commission on Evangelism, the

Commission on Faith and Order, CICARWS, and CMC. We would certainly wish to demonstrate such support in more positive and practical ways. Our gravamen has to do with the issuance by the World Council of Churches of statements, the developing of policies and the carrying out of actions which we regard as political, and which, as such, endanger the non-political nature of the Army, the preservation of which is basic to the Movement's effectiveness in a number of countries. Refusal to identify with political factions, as distinct from deep social concern for the needy people of all lands regardless of creed, colour or political persuasion, has been the essence of the Army's life and endeavour from its very beginnings. Indeed, we see clearly that any such political identification would inevitably cut us off from large numbers of those very people we seek to succour. The Salvation Army's foundation belief is that the only real hope for the transformation of society lies in personal salvation through faith in the redemptive grace of Christ.

This submission comes to you in the prayerful hope that all who will be related to its consideration can accept that it is motivated only by a desire, on the one hand, to remain in the most harmonious relationship with the World Council of Churches that our position will allow, and, on the other hand, to follow a course which appears to us, after relentless heart-searching and long and prayerful study, the proper one at this particular time.

No one knows what the future may bring. Should the day come when circumstances encourage The Salvation Army to leave fraternal status and seek full membership, I hope that our readiness to apply would be matched by the World Council of Churches' understanding.

Our constant prayer is that for you and all who share your immense responsibilities there may continue to be granted "the wisdom that cometh from above".

With warmest personal greetings and every good wish. May divine grace be yours in overflowing measure.

LETTER FROM THE CENTRAL COMMITTEE TO GENERAL BROWN,  
DATED 24 AUGUST 1981

The Central Committee of the WCC received with deep regret the news of The Salvation Army's decision to resign its membership of the World Council of Churches. In your letter of 31 July 1981 you express the desire to remain in the most harmonious possible relationship with the WCC. The Committee accepts your resignation and accedes to your request for fraternal status as a world confessional body. Formally, in terms of our Constitution, this means that you may be invited to send non-voting representatives to our meetings in such numbers as the Central Committee shall determine.



As a founding member of the WCC, The Salvation Army has belonged since 1948 to this worldwide fellowship of churches which “confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil their common calling to the glory of the one God, Father, Son and Holy Spirit”. This basis of membership is open to the variety of emphases and gifts that different members bring to the total fellowship. Expression of this variety is ensured by the WCC’s Constitution. The Central Committee regrets that The Salvation Army feels that, as a member of our fellowship, it compromises its special emphasis on personal salvation through Christ as “the only real hope for the transformation of society”.

In explaining the reason for your resignation of membership, you refer to statements, policies and actions of the WCC with which you take issue. Yet it has been clear from the earliest years of the Council’s life that no member is bound by any action of the whole Council. To quote from the WCC Central Committee statement in 1950, “membership in the Council does not in any sense mean that the churches belong to a body which can take decisions for them. Each church retains the constitutional right to ratify or to reject utterances or actions of the Council.”

You describe in your letter that you have agonized over this decision since 1978 when you first suspended your membership. The Central Committee appreciates the difficulties you found, but wishes it had been possible for you to continue the dialogue on the issues you had raised. We feel compelled to disagree with the contrast you draw between the so-called political nature of the action of the World Council of Churches and your own claim to have a non-political stance. From its inception the World Council of Churches has always acted from the deep conviction that the imperatives of the Christian gospel affect all realms of life. Indeed, one of the constitutional functions of the Council is to promote “one human family in justice and peace”.

We welcome the continuing support you express in your letter for large areas of the Council’s work, especially World Mission and Evangelism, Faith and Order, Inter-Church Aid and the Christian Medical Commission. But these programmes are inextricably bound up with all the policies of the Council in all areas of its work, including the Programme to Combat Racism, over which you have had particular difficulty.

We are aware, from our conversations with you, that the World Council’s search for “full eucharistic fellowship” poses problems for you as a non-sacramental movement. We can only reiterate the assurances we have given you that this phrase is not a part of the basis for membership and therefore does not exclude you from our fellowship.

You express the hope that should the day come when The Salvation Army reapplies for membership the World Council would meet you with understanding. We can assure you of our willingness to do so.

Meanwhile, we shall maintain cooperative working relationships at the international level, and we share your hope that at local, national and regional levels the ecumenical relationship which The Salvation Army enjoys will continue to grow.

We greet you in the name of our Lord and Saviour Jesus Christ.



## Appendix IV

### A LETTER FROM SHEFFIELD TO THE CHURCHES

Sisters and Brothers in Christ, we long that you may hear us, for we belong together with you in the Church and in a common humanity.

Brothers, can you not hear the “sighs too deep for words” of women who suffer war, violence, poverty, exploitation and disparagement in a world so largely controlled by men?

Sisters, can you not see how the lives of men have been trapped by the effects of their having this power and a supposed superiority?

We speak as those who have been seeking to listen anew to scripture and to live the tradition of the Church in its many forms. Thus we have heard a word of God for today about a vision for our human life — a renewed community of women and men. We speak with urgency. In a world threatened by nuclear self-destruction women and men are made more sharply aware that we need a new partnership as equals before God; in churches and societies which men have dominated in ways deeply damaging to women and to men, we need both repentance and faith to move forward at God’s call through the gospel.

What did we in Sheffield hear the Holy Spirit saying to the churches?

#### *We learned*

how deep are the emotions involved in any reflection on our being as women and men;

how hard it is to address and envision God in ways that respect the Christian understanding of personhood rather than suggesting male superiority;

how great is the need for education on the issues of our consultation;

how radical may be the changes needed in our societies.

#### *We received*

a foretaste of a global community of women and men vulnerable to the pain of all forms of oppression and united in struggle against them.

#### *We gained perspectives*

seeing that for many women and men struggles against tyranny, militarism, economic exploitation and racism are the immediate task;

that Christians in many places need to call on governments to overcome exploitation, particularly where women and men have become victims of wrong patterns of development through cheap labour, migrant labour, or tourist-oriented prostitution;

*and* that for many women and men there is real pain in the frustration of a church life controlled by male leadership, where, for instance, women feel called to the ministry of word and sacraments and ordination is not open to them, or where the Church has not responded to creative developments in society.

*We recognized*

the importance of Christians from every continent and culture and from all churches being included in this Community Study in order to achieve a perceptive hearing of all concerns.

*We rejoiced*

to recognize that sexuality is not opposed to spirituality but that Christian spirituality is one of body, mind and spirit in their wholeness.

*We sang at Sheffield*

the Magnificat of Mary that celebrates God's liberating intervention; the praise of Jesus in whom we look upon the human face of the Triune God.

*And now we invite you to pray with us*

Eternal God, as you created humankind in your image, women and men, male and female, renew us in that image:

God, the Holy Spirit, by your strength and love comfort us as those whom a mother comforts:

Lord Jesus Christ, by your death and resurrection, give us the joy of those for whom pain and suffering become, in hope, the fruitful agony of travail:

God, the Holy Trinity, grant that we may together enter into new life, your promised rest of achievement and fulfilment — world without end. Amen.

Sisters and Brothers in Christ, we long that you will join us in giving reality to the vision which we have seen.



## **Appendix V**

### **GUIDELINES FOR EUCHARISTIC CELEBRATIONS AT ECUMENICAL GATHERINGS**

The recommendations of the Lund conference regarding communion services at ecumenical gatherings were as follows:

1. There should always be a united Service of Preparation for Holy Communion, with special emphasis on the note of penitence for our separation from each other.
2. There should be opportunity for communion services at such times as will make it possible for every member of the conference to receive communion somewhere without violation of his own conscience or disloyalty to his church tradition. These should be held at different times.
3. Though on the grounds already indicated there are some who object to open communion services, yet we believe there should be an opportunity of this kind for the many who desire such services and are free to partake. Such services should where possible be held on the invitation of the local church or churches which sanction such services. (Usually a very large proportion of the members of a conference will partake. Notable examples of this were the communion service held in the Nieuwe Kerk of Amsterdam, in 1948, and in Lund Cathedral, in 1952, and many regard such memorable occasions as of historic importance. At the IMC Conference at Tambaram in 1938 two open communion services were held, one of which was Anglican)...
5. It is important that those who cannot partake at a particular communion service should be invited to attend the service as worshippers, though they cannot receive communion. This has been found by many to be a means of real blessing, of spiritual communion, and of deeper understanding and fellowship.

## Appendix VI

### RULES OF DEBATE

#### 1. *Quorum*

One half of the membership of Central Committee (71 members) is required for a quorum to enable the Central Committee to do business.

#### 2. *Moderator's role*

It is the responsibility of the Moderator or presiding officer to grant the right to speak and to determine the order of speakers. If the moderator or presiding officer wishes to participate in the debate, he/she leaves the chair until the end of that item of business.

#### 3. *Right to speak*

Persons who are not members of Central Committee, substitutes or advisers, may speak only at the discretion of the presiding officer.

#### 4. *Motions*

Only members of Central Committee may propose or second motions. All motions are to be presented to the presiding officer in writing, except on procedural matters.

A motion which has been seconded may be withdrawn only by general consent of the members.

#### 5. *Debate*

The presiding officer shall seek to allow different positions and viewpoints to be heard in debate. The person who proposed the motion has the right of reply at the end of the debate.

A member who thinks that the debate should be terminated may make a motion "to close debate" or "to move the question" under discussion (i.e. the motion or amendment). If two-thirds of the members present and voting agree, an immediate vote is taken on the motion or amendment being discussed.

#### 6. *Amendments*

When an amendment is proposed and seconded, debate is limited to the amendment. Amendments that negate the original motion are not acceptable.

Amendments to amendments are acceptable. When moved and seconded, debate is limited to the amendment to the amendment.



Amendments to amendments to amendments are not acceptable.

If an amendment is defeated, new amendments with essentially the same intent are not acceptable.

7. *Order of voting*

Motions and amendments are voted on in the following order:

- a) amendments to the amendment (if any);
- b) amendment (if any);
- c) original motion.

8. *“Privileged” motions*

It is possible to make certain motions which take priority over other motions and which serve to postpone action or to drop the items under consideration from the agenda (see the Rules).

9. *Point of order or procedure*

- a) A member may make a “point of order” at any time if he/she feels that the Rules are not being followed. The presiding officer shall then rule on the point of order. If his/her decision is challenged, the members shall be asked to vote on whether they concur in the decision.
- b) A member may make a “point of procedure” at any time to ask the presiding officer to clarify the matter under discussion.

10. *Sense of the meeting*

The presiding officer may declare the “sense of the meeting” on a matter under discussion and announce it without calling for a vote. If the presiding officer’s decision is challenged, a vote shall be taken.

11. *Voting*

Voting shall normally be by a show of hands. The presiding officer shall first ask for those in favour to vote; then those opposed; then those who abstain.

If the presiding officer so decides, or a member requests, there shall be a count on a show of hands or by standing.

A secret written ballot shall be taken if a majority of members present and voting agree.

A majority of members present and voting shall suffice for a decision except in the following instances where a two-thirds majority is required:

- motion to close debate;
- motion to reconsider a decision;

- motion to take up a matter which had been “postponed indefinitely”;
- amendments to the Rules;
- suspension of the Rules.

The number of abstentions does not affect the result of a vote. Any delegate voting with the minority or abstaining may have his/her name recorded.

If there is a tie vote, the matter is defeated.

The presiding officer may vote with the other members or in the event of a tie vote, but not more than once.

## 12. *Reconsideration*

Any two members who voted with the majority on a matter which has been decided may propose that the matter be reconsidered. If two-thirds of the members present and voting agree, the matter shall be reconsidered.



## Appendix VII

### STATEMENT ON CENTRAL AMERICA

The Christian community of Latin America is stupefied by the deterioration of the political, economic and social situation of El Salvador. We are alarmed that crime, persecution, disappearance and other violations of human rights have not been contained; rather repression continues with impunity and has worsened. Many Christian leaders have been persecuted and assassinated. Peasants have fled zones of conflict in great number... food and medicine are in acutely short supply. The wounded are brought to hospitals and clinics only to be viciously executed by paramilitary groups. Abject poverty grows alongside walled colonies of opulence...

Statement of the Latin American Council  
of Churches in Formation (CLAI),  
Santiago de Chile, 13 December 1980

The Commission of the Churches on International Affairs of the World Council of Churches (WCC), meeting in Friedewald, Federal Republic of Germany, 11-15 May 1981, shares the stupefaction and alarm of Christians throughout Latin America and the whole world at the continuing, intensifying conflict in El Salvador. The WCC has protested against this gross injustice, issued urgent appeals to those who callously aid and support the forces of repression, and has sought to support Christians and their churches in their courageous efforts to minister to the poor, the persecuted, the homeless and the sick in body and soul. The WCC has brought the plight of the people of this and other Central American nations to the attention of the United Nations along with appeals for international action to bring a halt to what can now only be described as a massacre.

Central America has become a battlefield, the site of a genocidal war against the people. It is a war waged by governments by their armies and paramilitary groups who act with impunity against the poor. It is a war fought not only with the sophisticated instruments of modern warfare, but also by means of torture, mass extermination and institutionalized terror. It is a war whose victims are wives and children as often as husbands and fathers. And it has now become very much a war against the Church and the gospel, whose primary targets are bishops, priests and pastors, catechists and lay preachers. The Bible itself is considered a threat and is being removed from peasant communities, especially in Guatemala, by the "forces of order".

The cause of this war, which has been going on for decades, is not subversion, either from within or without. It is the product of the disintegration of the political, economic and social system of these countries which has ignored the interests and rights of the poor and exploited their bodies and their land to the benefit of the very few.

The privileged few have traditionally been allied with the United States, which to protect them and its own perceived interests has intervened either openly or by covert action in this area since these countries gained their independence early in the nineteenth century. Again today, that foreign power is present and threatens to intervene in still more massive ways. Costa Rica, traditional haven of democracy and social wellbeing in Central America, is not immune. Nicaragua, where through great sacrifice the people rid themselves of a brutal, 40 year-long dictatorship, and are engaged in the construction of a new, more just society, is threatened. The Guatemalan government, demonstrably and directly responsible for thousands of murders, is now being considered for renewed military assistance. Honduras, like parts of the United States itself, is used as a training ground for mercenaries, many of whom are former members of Somoza's National Guard.

The situation in Central America itself poses a serious threat to peace in the whole region, and there are now clear indications that a number of countries in the Caribbean as well are included in what appear to be widespread intervention plans.

Yet in the midst of the sorrow we feel at this situation, we have reason to give thanks for God's strengthening of the Church in Central America. "The firm faith, courage, and concrete witness which has lead hundreds of Christian samaritans to martyrdom humbles and strengthens us in our resolve to support them in all ways we have available." With a deep sense of solidarity in our One Lord and Saviour Jesus Christ, we call upon the churches once again to:

- 1) join together throughout the ecumenical fellowship in continuing prayer for our brothers and sisters throughout Central America, and especially in El Salvador and Guatemala, giving thanks for their witness, and asking God's mercy upon them;
- 2) redouble their efforts to come to the aid of the victims of this conflict;
- 3) renew their efforts, in all ways available to them, to cause the governments of El Salvador and Guatemala to cease their repressive activities, and the government of the United States to desist from all direct or covert, present or planned intervention in the countries of Central America and the Caribbean;
- 4) resist and seek to eliminate the systematic defamatory campaigns of "dis-information" distorting the truth about the reality of Central America, the plight of its people, and the witness of its church and those in solidarity with them.



## Appendix VIII

### REPORT OF WCC FINANCE CONSULTATION

Annecy, 4-6 May 1981

In accordance with a decision taken at the Executive Committee meeting in August 1980, and endorsed by the subsequent Central Committee, 39 representatives of member churches and agencies, commissions, and working groups met at Annecy, France, from 4-6 May 1981 for the following purposes:

- 1) to increase the main donor churches' understanding of the World Council's financial operating policies;
- 2) to analyse past and projected changes in giving patterns both to the WCC and within the churches;
- 3) to study future strategy and planning for WCC budget financing in relation to the changes in giving patterns in the churches, as these changes affect such financing.

The General Secretary, Dr Philip Potter, opened the consultation and placed it in a firm biblical context, basing his remarks on II Corinthians, chapters 8 and 9.

Introductory papers were presented by Wesley Kenworthy and Patrick Coïdan, on respectively "WCC financial structure, background, and current situation" and "A balanced financial situation of the WCC in the 1980s". These were followed by brief verbal presentations by representatives at the consultation, describing current financial structures and trends in four of the member churches. All the participants were invited to submit brief written assessments of their own situations. In addition, there was provided a reference document of extracts from minutes of the Central and Executive Committees on finance since Nairobi. During the consultation, Huibert van Beek also gave a presentation on the financial implications for the WCC of the project list review.

The analyses presented in the introductory papers found broad recognition amongst participants as descriptive of trends in their own constituencies. Additional trends were noted. In particular, there was described an increased emphasis on service in addition to mission (in the traditional sense), and this was reflected in patterns of giving. Reference in the background analysis to declining membership prompted recognition of the need to relate to new constituencies, such as youth, outside the institutional life of the churches.

The context of the consultation was the financial crisis in the WCC. The existing situation was unlikely to change, due to the fluctuating exchange rates and widespread inflation. It was recognized that steps towards resolving

that crisis were being taken, but that the solution would depend upon finding a way of dealing with the growing imbalance between designated and undesignated income.

The work of the consultation was primarily conducted in four discussion groups. The findings arising from these groups and adopted in plenary session are summarized under the following three headings: communication, general financial planning and accountability, and fiscal procedures and funding patterns.

## **Communication**

The fundamental relevance of communication was identified early in the discussion. Although clear information is necessary, communication was seen not only as a responsibility of WCC staff, but also of the persons appointed to the WCC's governing bodies and commissions as well as of its constituencies. In order to ensure access and accountability, consultation should take place with member churches before appointments are made. Communication is a two-way process, as illustrated by the opportunities in the proposed pre-Assembly visitations with and between member churches.

Communication should heighten the perception of the wholeness of the WCC's work and increase in the member churches the sense of shared responsibility. This shared responsibility is both programmatic and financial, particularly in the level and methods of giving (e.g. by pledges to the operating budget, guaranteed in Swiss francs).

## **General financial planning and accountability**

This was the principal focus of the consultation's attention. An important emphasis was that finance is an element always to be considered in policy-making. The consultation recognized that much work had already been done within the WCC on such questions. For example, its emphasis on the need for long-term planning and budgeting reflected the decision of the Executive Committee in February 1980. The importance of the implementation of that decision was crucial for the proper provision for financing an Assembly. The consultation also noted the request made by the Central Committee in August 1980 concerning the need to "improve the financial and budgetary relationships between the Executive and the Central Committee, the General Secretariat, and sub-units, commissions and working groups". As one way of implementing this, the consultation would encourage overlapping membership of these policy and programme-making bodies. A second way favoured was the establishment of a Joint Programme/Finance Working Group to ensure that neither programmatic nor financial decisions are taken in isolation. Proper financial planning and accountability also require closer rela-



tionships and consultation between those responsible for such matters in the WCC and those in its constituencies.

The concern was expressed, developing the policy of the Central Committee formulated in August 1977, that any new programmes initiated in the WCC must have an assured financial base.

### **Fiscal procedures and funding patterns**

The consultation endorsed and urged the implementation of the policy adopted by the Executive Committee in February 1981 on inter-unit transfers. The implementation of this policy should, in the interest of mutuality, involve a group such as the Joint Programme/Finance Working Group mentioned above, and representatives from the sub-units most directly related. Specific recommendations for implementation should be made prior to the Sixth Assembly.

The consultation appreciated and affirmed the intent to place the WCC on a sound financial footing. It urged that the member churches be asked to consider seriously the increase of their undesignated contributions to the WCC. The consultation recommended that those member churches which for various reasons are not able to increase their contribution should be asked to seek possibilities of other kinds of support, e.g. by inviting and organizing ecumenical meetings in their countries, or funding bilateral ecumenical tasks or developing their own projects. By this means, the burden of the WCC budget could be alleviated thus avoiding the necessity to cut important ecumenical tasks. The consultation also favoured the principle that a charge be made to the donors for the WCC's administration of trust funds and other designated funds, and it was recommended that the Central Committee's policy of August 1977 be more fully implemented. Such a charge should be based upon a realistic evaluation of those administration costs.

In addition, it was recommended that a study should be conducted, utilizing external resources, of the funding patterns and financial structure within the WCC, in the context of its existing sources of income, the exploration of new sources of income, and the constraints upon those sources within the structures of the member churches and donor agencies.

## Appendix IX

### BUDGET FOR THE SIXTH ASSEMBLY (in Swiss francs)

#### 1. Assembly preparations

1.1.	Assembly office (including staff and office expenses) . . . . .	850,000
1.2.	Preparatory Committee meetings . . . . .	180,000
1.3.	Communications (including publications, audio-visual materials, events and staff travel expenses) . . . . .	700,000
1.4.	Contingencies . . . . .	<u>162,000</u>
	<i>Total</i> . . . . .	1,892,000

#### 2. Assembly

2.1.	Pre-Assembly youth and women conferences . . . . .	140,000
2.2.	Office and general expenses related to the administration of the Assembly (including document production, rentals local trans- portation) . . . . .	550,000
2.3.	Travel and accommodation for staff and stewards . . . . .	1,150,000
2.4.	Travel subsidies . . . . .	2,715,000
2.5.	Miscellaneous expenses and contingencies . . . . .	<u>280,000</u>
	<i>Total</i> . . . . .	4,835,000

#### 3. Post-Assembly expenses

3.1.	Assembly office (including staff and office expenses) . . . . .	108,500
3.2.	Communications (including film and publications) . . . . .	77,000
3.3.	Contingencies . . . . .	<u>18,500</u>
	<i>Total</i> . . . . .	204,000
	<i>Grand Total</i> . . . . .	<u>6,931,000</u>



# Appendix X

## 1982 BUDGET (in Swiss francs)

<i>Sub-unit/Department</i>	<i>1982 Revised budget</i>	<i>1982 Undesignated funds allocated</i>	<i>1982 Reduction (—) increase (+) in fund balances</i>
General Secretariat . . . . .	1,309,070	1,212,027	
New York Office . . . . .	170,000	170,000	
OICD . . . . .	239,557	—	+ 1,343
WCC Governing Bodies . . . . .	—	—	
Library . . . . .	—	—	
Faith & Order . . . . .	1,242,544	760,958	— 185,000
CWME . . . . .	2,224,928	—	— 35,928
DFI . . . . .	833,684	430,827	
Church & Society . . . . .	327,918	319,720	
Unit I — General . . . . .	4,000	3,900	
CICARWS . . . . .	8,419,500	—	
Unit II — Service Programme . . . . .	648,910	—	+ 1,135,837
CCIA . . . . .	1,302,352	—	— 992,083
PCR . . . . .	945,987	—	— 395,987
CCPD . . . . .	1,876,487	—	
CMC . . . . .	1,458,717	—	— 437,060

Renewal & Congregational Life . . . . .	485,956	231,495	
Youth . . . . .	484,716	184,796	
Women . . . . .	541,601	—	+ 149,669
Education including Scholarships . . . . .	1,849,417	—	+ 81,712
PTE . . . . .	1,721,868	—	— 95,258
Unit III — General . . . . .	10,500	10,238	
Communication . . . . .	2,792,761	1,972,586	
Ecumenical Institute, Bossey . . . . .	1,910,400	172,800	
Finance . . . . .	159,932	—	
Business Office . . . . .	—	—	
Upkeep . . . . .	—	—	+ 25,084
Mail & Telephone . . . . .	—	—	+ 2,062
Cyclostyle . . . . .	—	—	+ 1,892
Economat . . . . .	—	—	— 3,496
Personnel Office . . . . .	—	—	— 812
<i>Sub-Total</i> . . . . .	30,960,805	5,469,347	— 748,030
General Reserve . . . . .	100,000	100,000	
Assembly Reserve . . . . .	100,000	100,000	
Contingencies . . . . .	50,000	50,000	
<i>Sub-Total</i> . . . . .	31,210,805	5,719,347	— 748,030
./. Internal Transfers . . . . .	508,735		
<i>Total</i> . . . . .	30,702,070	5,719,347	— 748,030
Estimated undesignated income . . . . .		5,570,000	
		149,347	



## **Appendix XI**

### **DOCUMENTS AVAILABLE ON REQUEST\***

#### **Reports of Moderator and General Secretary**

Moderator's report (4.1)

General Secretary's report (4.2)

#### **Presentation on "The Community of Women and Men in the Church"**

The Journey from Sheffield to Dresden — plenary report on the Sheffield international consultation (1.3)

The Sheffield recommendations (1.3.1)

#### **Presentation on "Learning together to be partners in life" (3.3)**

#### **Sixth Assembly**

Report of the Assembly Preparations Committee (5.1)

Second report of the Assembly Preparations Committee (5.3)

Third report of the Assembly Preparations Committee (5.4)

Pre-Assembly Bible studies (5.2)

#### **General Secretariat**

Report of the Communication Department (4.3)

Report of the Ecumenical Institute, Bossey (4.4)

Report of the New York Office (4.5)

Report of the Committee on the General Secretariat (4.14)

#### **Unit I**

Report of the Programme Unit on Faith and Witness (1.1)

Report of the Committee on Unit I (1.2)

#### **Unit II**

Report of the Programme Unit on Justice and Service (2.1)

Report of the Committee on Unit II (2.2)

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\* Numbers in parentheses indicate the number of the Central Committee document.

Report of Task Force for the International Year of Disabled Persons 1981  
(appendix to 2.2)

The Churches and the World Refugee Crisis: introduction (2.3)

The Christian Medical Commission (2.4)

Report from a WCC team visit to the Aborigines of Australia (2.5)

### **Unit III**

Report of the Programme Unit on Education and Renewal (3.1)

Report of the Committee on Unit III (3.2)

### **Other documents**

Aide-mémoire on the consultation on relations between the World Council of Churches and the Lutheran World Federation, Bossey, 11-14 May 1981  
(available in English only)

Orthodox sharing in the fellowship and activities of the WCC (available in English only)

Statement by representatives of the churches in Britain, the USA and Canada at the WCC Central Committee, Dresden, 1981









